A book by: MOHAMMAD AZEEM BARKHIYA
Known: “QALANDAR BABA AULIA”

LAUH O QALAM

A GUIDE BY

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I N D E X

PREFACE

Alshaikh Khwaja Shamsuddin Azeemi, Chief Editor of the monthly Roohani Digest, the renowned spiritual scholar, founder of the chain of Muraqba Halls the world over has had the honour of learning the spiritual sciences from his spiritual mentor, His Divine Grace Qalander Baba Auliya, the sage of this age.

In order to teach him the spiritual sciences Qalander Baba Auliya made Alshaikh Azeemi to pen down the words that he used to narrate. Alshaikh Azeemi being a devoted disciple not only noted the contents but also did his best to understand what he was taught. The eventual out come of his dedicated work took the form of the 'Loh-o-Qalum', the first ever book that comprises the whole syllabus of the spiritual science.

Who else was more suitable to explain the contents of this document but Alshaikh Azeemi, the very able student of Qalander Baba Auliya. Dissemination of that knowledge, which is the legacy of prophets and had reached him in disciplic succession, has become an obsession for Alshaikh Azeemi because, according to him, this knowledge is the only elixir and the antidote for the ailing humanity in present times. His efforts in this regard have gone beyond the reach of any commendations. He is a mission-oriented person who is untiringly striving for equipping mankind with vision and insight, by way of developing their concentrative abilities.

His lectures although appear to be very simple worded narration yet these instigate a very profound thinking pattern. These are not only good reading for a casual reader but also providing guidance to those who are desirous of embarking on the journey of spiritual associability, if these
The book Loh-o-Qalum (The Pen and The Scriptorium) was written by His Divine Grace, Qalander Baba Auliya at the behest of the Holy Prophet; the Prophet of Islam, (Peace and Blessings of God be upon him). This auspicious command was given to him by the Holy Prophet directly, in a manner, which is known as the Owaisian Manner.

Possessor of the Insinuated Knowledge, Knower of the Secrets of the Command, "Be!" Proclaimer of the Reality, the Kind Preceptor, His Divine Grace, Hassan Ukhra Mohammad Azeem Burkhiya Qalander Baba Auliya (May the blessings of God be upon him), whose saying is the saying of God though uttered through the human mouth, narrated the contents, which were inscribed on the screen of my mind, by his strong Spiritual Influence, word by word ……. And, thus, this inspired writing, stated by Qalander Baba Auliya and penned down by me took the form of Loh-o-Qalum (The Pen and the Scriptorium).

This knowledge of the Spiritual Science is the heritage of mankind and jinns. I, hereby, deliver this trust onto the present and the future generations of man and the jinns.

Khwaja Shamsuddin Azeemi.

Lecture 1
The Presented and The acquired Knowledge

Before embarking on the journey of learning this spiritual knowledge, it must be kept in mind that the knowledge we intend to learn, in the coming days, is the Presented one. Presented Knowledge (Ilm-e-hazoori) is the knowledge that enables us to enter the world of the Unseen and makes us to acquaint with the Unseen. It is that knowledge, which is a sort of direct information, bestowed upon the mind of the person learning this science, that is, the unconscious stimuli start functioning in that person.

Functioning of the unconscious stimuli means that an impression of the stated thing is created upon the screen of the mind. When, for instance, the teacher of the Presented Knowledge, utters the word ‘pigeon’, an outline of a pigeon is formed in the memory or upon the screen of the mind. And, when the word sinks deeper in the mind, a pigeon with all its detailed features is actually witnessed sitting there upon the screen of the mind.

Similarly, when the teacher mentions something about a star or a planet, a bright star is actually felt twinkling upon the mental screen. And, when the spiritual teacher tells about the Paradise, the information, which we have already had about the Paradise, start displaying in our mind in the form of a mental picture. We see that the Paradise is a garden with waterfalls, brooks and streams of sweet and clear water and beautiful sweet smelling flowers of every type and colours. And, it is such a scenic place, which is beyond any comparison with the worldly scenes of beauty and charm.

It is a brief description of the Presented Knowledge.

The difference between the Presented and the Acquired Knowledge (Ilm-e-hasooli) is that in the latter case when a teacher teaches to draw a picture to his students, he demonstrates to draw a picture on a graph and tells that if these many squares of the graph are used in this way, an eye would be formed, if these many squares are brought under the pencil, a nose would be formed and, if these many squares are used, an ear would be the outcome. The more the interest and willingness of the student to learn to draw a picture in the squares of a graph, the more successful artist he becomes because of the teacher’s guidance, or to say, the basis of the Acquired Knowledge is that any particular ability can be activated in a person by proper training.

Opposite to this, the Presented Knowledge holds that everybody has the innate ability of drawing picture, making chair and tailoring dress. The work of the teacher is only to get that innate ability activated in a person and the more that ability is put to use and practiced, the more expert he becomes in that field.

Further explanation of this thing is that whatsoever existing in the world, or that ever existed or which will exist ever henceforth, is flowing upon thoughts. Something exists for us when we happen to receive information about that thing, or in other words, a thought about that thing comes to our mind, and if no information about that thing is received from within our self or no thought about that thing comes to our mind then that thing does not exist for us. When a person wants to be an artist, first of all it occurs to him that he should be drawing a picture. Similarly, when a person wants to be a carpenter, this thought comes to his mind that he should be going for carpentry.

It is true for every science and art of the world in the same way. Every science or art begins with a thought or an idea about that particular field of knowledge. Only after having a thought about learning something we become interested in that particular direction and we start searching for a teacher or guide who could help us in developing that faculty. And, the teacher, keeping our interest and quest in view, activates that particular ability in us.

His Divine Grace, Qalander Baba Auliya in the Loh-o-Qalum has stated that all that a teacher could do is to be an instrument in awakening the desired ability. Just as abilities for all the arts and sciences are there in a person, in the

very same manner, the ability to learn and achieve the 'Spiritual Science' is also there in a person. When a person learns to draw a picture he is called an artist, when he learns to make furniture, he is known as a carpenter and if a person invents something, he is given the name of a scientist. And, if a person manages to get his spiritual potentials activated with the help of a teacher, he is called a spiritual person.

The methods of awakening and activating the potentials of the spiritual person have been disclosed in 'Loh-o-Qalum'.

Dreaming and awakening

In the light of this brief description of the Presented and the Acquired Knowledge it is not very difficult to conclude that for knowing, understanding and recognising the soul, the Presented knowledge is the only true and reliable source. The Acquired Knowledge cannot lead us to the soul. If someone tries to comprehend the soul by means of the Acquired Knowledge, he tends to go astray due to the logical and intellectual arguments. Everybody tries to have his own conjectural views about the soul. Few say, man evolutes from apes. Some said man is the son of the sun. Some associate man's creation with the creation of fish. And, comparatively more intelligent people when, upon analysing the available/prevalent doctrines, cannot find any factual reality, tend to consider material life everything, ignoring the soul altogether.

Or, to say, whosoever attempted understanding of the soul by means of Acquired Knowledge, failed to reach any real and final conclusion but, whosoever had an access to the soul by means of the Presented Knowledge was liberated from doubts and dubiety and it enters into his certitude that this body of flesh and bones is merely a fiction and a hypothetical thing. The real thing is that which is taking care of this physical body and if that thing detaches itself from this body, the body becomes inactive and starts perishing.

At the moment we have to resolve, what is man? What do we know of him? How do we identify him? And, what is his actual position in this universe?

Man, according to our worldly knowledge, is a figure made of tissues and muscles over the skeleton of bones. Metaphorically, using the medical terms, it could be said that there is a skeleton of bones covered with cotton, bandages and plaster. The cotton is the simile for flesh, bandages are tissues and muscles and the plaster indicates the skin. But, this physical body of flesh and bones is devoid of any movement of its own. There is something else which is responsible for the movements of this physical body.

Suppose there is a figure of tiger made of clay, which is lying in a place where it is accumulating dust. When a person looks at that clay tiger, he does not mention anything about the dust covering that tiger and tells that he sees a tiger. Just as the dust gathered upon the tiger is merged into the identity of the tiger, similarly, the soul, too, has gathered upon itself a fabric of flesh and bones, which is made by it from the lights and the figure so produced is called the 'body'.

His Divine Grace, Qalander Baba Auliya explains this thing giving the example of the dress worn by the physical body. According to him the movements of the dress are related to with the body wearing it and when the dress is taken off, it cannot exhibit any movement at its own. It is not possible for the dress, which is placed to look like a lying person, to move, no matter how forcefully it is commanded to do so. But, if someone wears this dress, then every movement of the body will automatically be transferring to the dress. And, similar is the case of this physical body, which is a robe of the soul.

As long as this dress is upon the soul, it is moving and, when this dress is taken off by the soul, it takes the form of discarded attire. It is our routine observation that when a person expires, he cannot offer any resistance to anything done against him. Death means that the soul has taken off its dress and discarded it in such a manner that it cannot attract its attention any more. This making of the dress by the soul is not limited for this material world only rather the

soul makes a new dress for itself at every descent, in every zone and at every place and the soul expresses its movements through the dress that it prepares for itself.

Not only the movements of the soul are exhibited by means of this dress, the dress is developed, guarded and reared by the soul. If in one zone this dress is composed of putrefaction and foul smelling materials, in another it is weaved of the light waves and yet in other zones it is made up of noor and Beatific Visions. When the soul prepares this dress using the matter, due to the innate properties of the matter, the spatio-temporal limitations remain in force for this dress (body). Or, in other words, the material dress functions within the confines of time and space.

Quest for the soul

The exact position of the dress, the physical body of flesh and bones, is witnessed when we expire, that is, we are dead. After one is dead, the physical body is not different than a discarded dress.

In order to have better realization of this thing, we have to look for a state, which is identical or similar to death, in our life whether it is only momentarily or for a longer duration. This is also necessary because it cannot be taken as an example if it is not persistent and constant. When this is searched in the stages or days and nights of our life, the only state that is similar to death, is the state of sleep.

It is a proverbial statement that a sleeping person resembles a dead one. The only difference between these two is that in the state of sleeping the soul remains in touch with its dress and guards its dress actively, whereas, in the case of a dead person, it disconnects itself from its dress permanently. Or to say, it passes away after taking off this dress. The sleep is such an activity of our life, which leads us to the potentials of the soul.

We live our life in two alternating states of wakefulness and sleep. In the state of wakefulness, our eyes remain open, our conscious mind is active, we are seeing everything, listening to every type of sound, we are feeling and we are moving around as well, in such a manner that the dress of the soul is also moving along.

In the other state of life, which is known as sleep, we see things, hear sounds, feel things, witness ourselves moving around but the dress of the soul, the physical body, is not moving along. This phenomenon is a proof of the fact that the soul is not constrained to move along with the physical body. It does move around even without the body of flesh and bones. The movements performed by the soul without involving the physical body are termed as dreaming.

There exist various doctrines about the dreams. According to some, these are merely thoughts, which are displayed during the sleep. One dreams only such things about which one remains occupied during one’s wakefulness. Some say, the dreams are only reflections of our unfulfilled wishes. When a wish is not fulfilled and remains incomplete then it is fulfilled in a dream. Likewise, many things are said about dreams and everybody, according to his knowledge and thinking approach, has said one or the other thing about dreams. But, nobody can deny this thing that soul can move around without using the medium of the physical body just as it does so when the physical body is used as a medium of its locomotion.

If anybody feels like raising this objection that the movements witnessed and enacted in dreams or, dreaming by itself, is merely an artifice of thoughts and imaginations then this objection can very easily be ruled out because every one of us do see one, two or more such dreams that after awakening, the effects of the seen things or the acts performed in the

dream leave their impressions upon the dreamer. The most explicit example, in this regard, is that of the wet dreams, in which one experiences the same sexual ecstasy with which one is familiar in a state of awakening. Resulting a wet dream, taking a bath becomes obligatory just as it becomes mandatory when the sexual intercourse is performed during wakefulness. Religion does not allow us to offer Prayer unless one has not taken bath after witnessing a wet dream just as is compulsory when the act of sexual intercourse is performed during wakefulness.

This also is our observation that we see some dreadful thing in a dream and upon awakening the fright of the scary thing is still gripping us. The heartbeat becomes faster, even in the state of dreaming, upon seeing a terrifying scene just as it does so in the state of wakefulness. Similarly, when a charming scene is witnessed in a dream, it leaves a hilarious effect just as one enjoys the pleasure in the state of awakening upon seeing a beautiful scene.

This is a brief comparison of the activities of the dreaming and wakefulness.

Lecture 2
Sabita, Aayan, Jowiyah

This thing has become amply clear that the movements conducted and the activities performed in the dreams are related to with the life just as the activities and movements performed during the state of wakefulness are directly associated with the human life. One may argue that all the activities performed during the state of sleep are not real and all the actions and deeds enacted in dreams also do not leave any impression.

The answer to this sort of observation is that the act and deeds performed during the state of wakefulness leave their impression only when one is attentive for them and all the acts and deeds are performed during alert consciousness, that is, impression of an act or deed establishes only when it is accepted mentally. When the acts and deeds of wakefulness and dreams are compared, it is observed that if, during wakefulness we are attentive for something then it has some significance otherwise it has no importance at all and is not more than a thought.

It is in the routines of our life that we go to the office for the sake of earning livelihood. After leaving our home, we take a bus; purchase a ticket by handing over some money to the bus conductor, few words are also exchanged with him. Then, passing through different stops we reach our office. After reaching the office, if someone should ask us about the bus conductor's appearance or features or that what did we see on our way to the office, then, we are left with the only option of replying that we didn't notice much. Despite the fact that the eyes of the person remained open on his way to office and he saw all the passing by people, shops, signboards and crossings etc. but he couldn't remember anything because all his mental inclinations remain concentrated upon the office. But, if a person sitting in a bus pays full attention on the passing things with awareness of his surroundings then, such a person can certainly tell that what did he see on his way to the office.

The purpose of narrating all this is that whether it is sleep or awakening, if one is attentive and stays aware of his surroundings, the memory retains the details of the seen things, otherwise, all the things are deleted from the memory. For the very reason, at times the dreams become very significant and at times all the acts and deeds performed in the state of alert consciousness also do not have any significance.

According to the holy books and spiritual point of view, the human life is established upon two dimensions of dreaming and awakening. Half of the human life is spent in the state of dreaming (sleep) and rest of the half is spent in wakefulness. After having a brief comparison of the two states of dreaming and wakefulness, it becomes necessary to analyse the acts, deeds and movements of the wakefulness. The journey undertaken in the state of dreaming does not involve Time and Space. For travelling from one place to another does not require any means of transportation nor any time is required to be spent. Whereas, opposite to this, in wakefulness, one or the other means of transportation is required for travelling from one place to another and time is also spent in undertaking any journey.

Upon taking this thing into considered deliberation, it transpires that the activities performed in the state of dreaming are carried out in the similar manner as the ones that are performed during awakening, that is to say, that before doing

anything, first of all a thought is perceived in this regard, then upon attaining depth that thought becomes and idea, which finally takes the form of a manifestation. For instance, when a person intending to write an essay sits down to write, the ingredients and details of the essay are not there in his mind but when he sets to work and starts writing, thoughts start translating into words automatically and the whole gist of the essay is transcribed on a paper.

This suggests three eventualities. One, the essay exists somewhere. Second, the form in which the essay existed took the shape of words. And, third, the words appeared upon the paper as a manifestation. The place where the essay existed in the form of an idea, in terms of Parapsychology, is called the Ultra-unconscious, and where the idea took the shape of words is called Unconscious and the place where the words took the form of an inscription upon the paper, is known as the Conscious. In spiritual terminology, the Ultra-unconscious is known as Sabita, the Unconscious as the Aayan and the Conscious as Jowiyah.

The example of an essay writer proves that the essay, before its inscription on a paper, exited somewhere in such a form with which we were not familiar, but, when we took the trouble of focussing our attention towards the main idea of the essay, it become clear, that is, the main idea surfaced in our memory and, using the pen in our hand, we transferred the impressions existing in our memory upon the paper.

From this, this fact is established that the essay and its contents were already in the knowledge of the human mind. This knowledge about the essay and its contents sufficiently enough establish that man is familiar with everything that exists in the universe. It is only that he knows about only few things whether this knowing is because of visual or auditory faculties and there are certain things, which are not know to him consciously but all these things are existing, somewhere, all the same.

Human mind is aware that making use of sight or the hearing, it can come to know of some of those things which are not in its knowledge and, it has quest for having knowledge about the things that are not known to it. It is the unique power of curiosity that is responsible for revelation of the material and spiritual faculties upon our mind. The more familiar we become with the use of this force of curiosity, the more potential are activated in us and, accordingly, we learn to discover and invent new things. When these potentials, in the spiritual area, expand the whole universe is seen like a mirror. And, it comes into our knowledge what was there in the universe, what exists now and what will ever exist; hence, curiosity is the movement that makes us to excel in knowledge and harness the forces of natures.

Oneiric Potentialities

It has been made clear in the previous lecture that the human life, whether it is the life lived within the confines of time and space or is free from the bondage of time and space constraints, is founded on the basis of thoughts and the every thought is a form of knowledge. This thing can be elaborated using the example of a film projector.

Although the waves emitted from a projector are felt and seen, they do not stir any sense in our mind, or to say, the waves flowing from a projector despite creating the sense of their presence fail to convey any meaning or purpose. In a movie theater, we are aware that a bean of light after flowing from the overhead projector is falling upon the screen where the waves, contained there in the beam, are scattering in the form of different shapes, forms and colors. These waves can be taken as a similitude of thoughts and the process of their falling upon the screen could be taken as the knowledge. The forms, shapes and colors perceived after their display upon the screen could be termed as the meanings and purpose. This example also suggests that if a thought is not displayed upon a screen, it does not signify any knowledge or meaningfulness.

Before a thought is manifested, it has to pass through three circles, which have been denominated as Sabita, Aiyan and Jowiya. These are also known as the Great Soul, Human Soul and the Animal Soul, respectively. Nothing can take the

form of knowledge unless it is not passed through these three circles. When a spiritual associate enters into these circles, the spiritual potentials arouse in him. The more is the awakening of these potentials, the more expansion is experienced.

All that is witnessed by the inner sight of a spiritual associate, Qalander Baba Auliya has classified it into six stages. First one, termed as knowing the Ethereal Realm (Kashf-ul-Joo), is such an ability that gives the spiritual associate a conscious awareness of his relationship with the Almighty God. And, having the correlation with God is the correlation with Unity.

Having correlation purports to have a particular style and approach of thinking. For instance, a person knows it fully that he is the creation and God is his Creator. There are many types of correlations. The spiritual masters have mentioned some eighteen types of correlations. Correlation of Love, Quiescence, Raptness, Owaisian etc. are few amongst them. At the moment, we would be discussing the Correlation of Unity.

When it enters into the certitude of a person that he is associated with the Ultimate Being of God and no other entity can be the creator, then the true picture of the whole universe emerges before him. Or, in other words, the Lord Creator of the cosmos and the Creative system established under His Supreme Control start reflecting upon his mind. And, when the collective system transpires upon the mind, deliberation guides him towards the fact that there exists a base upon which all the creatures and the existents of the universe and the whole program of creation, is inscribed. After this, he knows it with irrefutable realization that God is the Creator, the whole universe is a handiwork of His creatorship, and the existents of the universe are members of a family created by one single entity. This is the certitude that enables the man to recognize the extraterrestrial bodies of sun, moon and stars, the creatures existing upon the earth and the atmosphere enveloping the earth appear to be familiar to him.

When we look at the sky, we see many stars. Not only that we see the stars but the shine of lights coming from them, the coolness of their light and the atmosphere in which these are twinkling is also felt by our senses. Seeing the stars makes us realize unconsciously that these stars are established somewhere and these stars are revolving on an orbital base under a specific system. This means that the human sight is capable of seeing things that exist beyond the limits of our atmosphere and besides seeing them their effects are also felt by the senses operative in us.

When, for instance, we look at the moon, the coolness of the moonlight is felt by our mind and when we see the sun, the warmth and heat of the sunlight is perceived by our senses. Sighting the moonlight and the sunlight is the act of seeing by our sight and the feeling the coolness or the warmth is the act of identifying through other senses.

What are the sun and the moon? We know only this that this is the moon and this is the sun. We cannot say anything with certainty that from where do these bodies get their light. In simple words, if the human sight witnesses all the celestial bodies then the various creatures existing on the earth are also sighted. The sight, responsible for sighting things, witnesses the whole universe.

Sighting the universe is of two types. One is to merely look at things and the other, besides looking at them, is to know the structural formation of things and to explore the formulae operative in the creation of the universe. Witnessing the manifestations of the universe is the conscious activity and sighting the inner dimension of the universe i.e. to explore the formulae upon which the universe is established is the working of the Unconscious.

Man’s unconscious knows it well that what is the shape and form, inner stimuli and the movement style of every particle of the universe. This knowledge is beyond the reach of human conscious because the man is not familiar with the method of studying his unconscious. If we could develop the ability to study our unconscious then studying the innate formation, movements, activities of every particle would become very easy. Name of the first ability to study the intrinsic senses of the universe, according to the spiritualists, is to know the Ethereal Realm (Kashf-ul-joo).

In the given example of the essay writer it was elaborated; when the writer sits down for writing an essay, the substance of the essay existing in the Unconscious transfers into the mind and when the Conscious gets attentive towards the substance of the essay, the essay taking the form of words and phrases transfers upon the paper. According to the spiritual point of view, existence of the essay is not confined in Time and Space. The essay already existed in the Unconscious whether it was written thousands of years ago or it would be produced thousands of years hence.

When the holy command Be (Kun) was pronounced by God, whatsoever that was required to exist, from the very Beginning to the End, came into existence in its sequential order. That is, the whole program about the creation of the universe along with all the creative formulae, its components, and their existence in the past, present and future, came into being when God commanded it to be. Anything that is manifested, whether it is existing presently, manifested in the past or will ever exist in the future, is only a manifestation of the program that had came into being after God had proclaimed it to be. It means that nothing can exist in the universe that does not exist already.

A thinking approach has been mentioned in context of the Correlation of Unity. One who enjoys this type of thinking pattern believes firmly that we are the creatures and God is our fashioner; God is He, who is the only one of its kind and is unrivaled in His attributes. When this thinking approach is established one starts believing with certitude that whatsoever has happened in the past, exists presently or will ever happen, is only a display of the program after it was commanded to be. The holy prophet of Islam; Mohammad (P.B.U.H) has said, “ The Pen dried after writing”.

When the Correlation of Unity deepens further, the other thing that transpires is that for the proper understanding of anything and for reaching its core, one has to be impartial and neutral. If a mind is not neutral and impartial, preferences and favorites tend to corrupt the judgment and the reality can never be explored.

Everybody enjoys two types of thinking approach or to be more exact, everybody has two angles of thinking approach. Firstly, when one thinks rising above one’s own self and in other, one thinks with the reference of one’s own self only. One who considers a problem in view of one’s own self, no matter how deeply it is taken into consideration, the realty never transpire upon such a person. And, the one who goes for solution of a problem after rising above one’s self gets to the reality.

Curiosity and the quest for reality has been bestowed upon every individual so that every one of the individuals, groups, class or a nation should be able to understand the affairs properly for reaching accurate decisions.

Lecture 3
Preserved Scriptorium

Universe is such a program that existed and exists in the Mind of God. When God wished to get this program enacted and desired that countless creatures should display themselves according to His program, He told them to be, i.e. He said, "Be (Kun)!" When God uttered kun, all that was there in the mind of God, inscribed upon a screen in the form of definite features of the creatures. The screen upon which the whole program and the characters through which the program is to be carried out are inscribed, in the religious terms is called 'the Preserved Scriptorium' (Loh-e-Mehfooz).

Law:
The more one grows mature and gets involved in his surroundings, the closer he gets to the reality of the structural formation of things around him. It means that the whole programming of the universe is found in the human mind in a unified form but one cannot see this program only because one does not get a chance to be empty minded. The onrush of thoughts related to with the surrounding environment is permeating the mind and one seldom gets away from them to get a vacated mind, the only condition to acquaint with the higher level of intelligence. So as a matter of law, the more one concentrates consciously on an object, the more facts and realities are revealed upon him according to the degree of his concentration and ability to remain attentive in that particular direction.

When the Conscious is mentioned, the Unconscious automatically comes under consideration. The conscious, as we know of it, is to know anything, which is before our eyes in a solid form. If something is therefore before our eyes, it exists for us and if something cannot be sighted, it is non-existing for us although we do have a sense about the non-existents as well. And, having a sense about something is evident upon the fact that that thing exists somewhere anyhow. Name of this feeling or the sense is the Unconscious. In order to get into the world of the Unconscious, it is necessary that we should be free from the grip of the conscious world.

The summery of the foregoing discussion is that there is one single deity that has complete programming about the universe in His mind. This program is such a complete program that contains all the characteristics of every urge of life; like hunger, thirst, shape, form, features, organs of sight and hearing, eyes and ears, love, affection, hate, cruelty, forgiveness, friendliness, etc. to name a few. This deity has inscribed the whole program in the form of a script of a drama or made a motion picture of all the characters of the drama of life. How this film is being displayed, this will be discussed later on. At the moment just bear in mind that the unified program of the universe is preserved in the form of a film and every individual of the cosmos, be it a goat, sheep, lion or a human being, is one of the characters of this movie. We do know that we are one of the characters of this movie but we are ignorant of the laws and rules that govern our role or about the lights that are causing us to play this role. To know all this, in spiritual terminology, means to have the ability of seeing things in their real perspective and remain aware of mental attitudes. In order to find out the exact position of our role in the scheme of events of the cosmos, we have to have an impartial and neutral approach of thinking. And, for having the impartial approach and a neutral mind, we have to enter the Unconscious realm, after liberating from the clutches of the Conscious and this thing can only be achieved when the ability of Detachment (Istaghna) is produced in a person.

True definition of Detachment or Istaghna is have this realization that God, the Lord Creator is the Provider of subsistence resources for every urge, demand and the need of life. The method of having Istaghna can be explored by taking the 112th Surah of the Quran into consideration.

“ (O’ Prophet} Tell that God is the One and Only, Above of all needs, He is neither begotten nor begets. And, there is none like unto Him.”

When the Creator and creature are compared with reference to the above text, five things become explicitly clear. In this text the Creator has been defined. And, from the definition of the Creator, the creatures would be defined inversely, i.e., if God is one, the creatures ought to be multifarious and many. God is not depending and the creatures are dependents; the Creator does not have a procreative source and the creatures have to have one, Creator has no family but the creatures do have one. Creatures are confined within the limits of their needs and they cannot get out of the needs. Every emotion and every step of creatures’ life is a need and necessity. Creatures cannot be associated with the Creator because of their opposing and inverse features but out of these five attributes of the Creator they can associate themselves with the Creator if they could train themselves in considering Him the only one who is the Giver of sustenance.

When we analyse our conscious life, it is observed that our mind remains dishevelled and unkempt because we are tied to with small or large desires and needs in such a way that we cannot get ourselves free from them even for a moment and this leaves no room for the mind to be ever vacant. Our mind remains in pursuit of earning livelihood, making house for us, or to get married and raise children. When a spiritual associate after liberating from the clutches of the conscious grip deliberates, it becomes his certitude that, in actual effect, God is the sole provider of the sustenance. In this regard thousands of examples are taken into consideration. For instance, the life in the womb of mother and after birth the life of infancy, childhood and boyhood, in which no individual exercises any authority or exerts his mind. Similarly, when the life of countless birds is looked at, it also provides an irrefutable proof of the fact that God alone is catering their needs and requirements.

A farmer or a peasant, after harvesting the yield of the crop, gathers all the grains, even the waste are also picked up for the consumption of cattle. This invites us to think, when the farmer collects every grain of the crop then from where do these billions and trillions of birds are pecking their feed?

In order to have an established affinity with God as the Lord Creator, it is necessary that we should get this approach of thinking established in us that God caters for our needs as caringly as He has created us. When this approach starts taking shape in a person, that is, he starts actually believing that there is someone who is catering for our needs and is taking every care of us, then, after getting away from the Conscious, one starts heading towards that One.

When this thinking is established in a person that I am merely a toy in the hands of someone else then his mind sets in one direction. All the lessons that are taught in spiritualism, all the exercises and austere practices that are considered necessary for learning spirituality are aimed only on this one thing that somehow or the other man should be able to negate himself after becoming neutral and learning to be impartial. Self-negation is nothing but to have a vacated and free mind. The more one involves in the program of self-negation, the more features of the Unconscious life are known to him, so much so that he even manages to know the features of the Unseen realm. In order to enter the Unconscious life it is important to perform Muraqba for having a vacated mind.

There are many types of Muraqba that are successfully practices by the spiritual associates. The direct method of performing muraqba is to sit with close eyes and the performer imagines that he/she is a dot of light. This muraqba is to be performed either after mid night or early in the morning before the sunrise. For performing this muraqba, the spiritual associate sits in a relaxed and comfortable manner facing the North and, it is imagined by the performer that a black spot is circulating in his/her heart. Success in this muraqba makes the spiritual associate see that all the signs of life have terminated and he/she is existing only in the form of a dot of light. When this dot becomes clear, the darkness of the dot is replaced by the brightness and the dot starts expanding, finally to take the shape of a screen upon which the whole program of the universe is displaying. It is the very same screen that has been denominated as the ‘Preserved Scripturum’, in the Quran.

God willed to create the universe so that there could be others who could cognise Him, that is, the Lord Creator desired to be cognised and as soon as it was desired, a movement took place in the Mind of God and, with that movement, the whole universe came into being. It was necessary for cognition that, besides the Creator, someone other than Him must also be there and must enjoy the abilities required for the cognition as well. Abilities for cognition means that the creatures are required to be able to identify, comprehend, understand, hear, see and perceive through its senses. Since God is a collection of Attributes, therefore when the Will of God was activated, the whole program of the creation of the universe along with the rules governing the creation, came into existence in the same order and arrangements as was in the Mind of God.

The first display of the creative program of the universe was made on the Preserved Scripturum, which in Sufism is known as the First Scripturum.

First phase of the creation of the universe is the Preserved Scripturum. All the impressions of every movement that is taking place currently have already occurred or will ever happen, are preserved upon the First Scripturum, which is a collective program, that is, every individual of the universe is existing there, collectively, in the form of pictorial features.

Example:
Let us take the example of a movie film pertaining to various forms, shapes and characters. Before the film is exhibited on a screen, all the shapes, forms and characters exist on the surface of the celluloid film. At this stage the pictures of the characters are static and are not moving but when these pictures are carried over to the screen where these pictures are displayed, they appear to be in motion. It means that in actual effect, there are two screens. One upon which the pictures are found existing but not moving and the other where these pictures become moving. Viewers take these pictures as talking, laughing, dancing, playing and moving characters.

The screen where these pictures exist in a static position is the First Scripturum and, the screen where these pictures are in motion, is the Ethereal Realm (Alam-e-joo) or the Second Scripturum. It means that the second pictorial realm is also in the form of a movie film but here the motion is voluntary and in collective form. Since God has authorised man to take decisions, therefore, the impressions that descend upon the Ethereal Realm (Second Scripturum) from the Preserved Scripturum (the First Scripturum) return back to the Preserved (First) Scripturum, after the individual and collective will of the creatures is included into their original form. The Preserved Scripturum, in the light of this definition, is the first allegorical realm and the Ethereal Realm is the second allegorical realm where the human will and commands are also included.

God has categorically mentioned five things to define Him and explained the relation existing between the Creator and the creatures. Creatures can find their relation by pondering and deliberating upon these things. The first allegorical realm or the Preserved Scripturum existed and exists in the Mind of God, the second allegorical realm or the Second Scripturum being the reflection of the first one, is also directly related to with God.

The question is that how the First or the Second Scripturum can be accessed?

One gets directly connected with God when one manages to have access to the First or the Second Scripturum. The only sure shot method to get this affinity with God, as defined in the Holy Scriptures, is to become dependent upon God. God is not dependent and the creatures have to be depending upon Him. Creatures are needy and indigent and are dependent upon God at every step of their life.

Five agencies have been mentioned in the 112th surah of Quran. First is the attribute of oneness of God, i.e. He is not multifarious like the creatures. Second is the attribute of Independency i.e. God is not dependent upon anyone or anything. Third is that God has not fathered anyone. Fourth is that He has no procreative source and He is not begotten by anyone. Fifth is that He has no family. Everyone having any common sense can very easily comprehend it that the

definition of the creatures would be certainly opposite to the definition of the Creator. That is, the definition befitting God cannot be implied for the creatures.

When these five agencies are taken into consideration it is observed that there is only one attribute of God, which can be exercised by the creatures for developing an affinity with God. And, that is to develop a state of independency towards the other creatures and to become solely dependent upon God. When a person detaches himself from depending upon the other creatures, he witnesses this fact that God is the only one worthy of fulfilling all the needs of all the creatures. Creator is the unity but the creatures cannot and they have to be in plurality. God is not dependent upon the creatures but the creatures have to be depending upon Him. Creator is not begotten by anyone whereas the creatures have to have a procreative source. Creator does not bear any offspring but the creatures have and lastly, the Creator has no family but the creatures do have.

In four of these five attributes, creatures cannot associate themselves with the Creator. There is only one attribute that can be used by the creatures for associating themselves with the Creator and that is to associate all their needs and requirements with God alone. This thinking approach is termed as ‘Detachment’ (Istaghna).

It has been mentioned that when the movement was initiated in the Mind of God, the Elohistic attributes started existing in the form and shape of the universe. And, constituents of the attributes exhibited themselves in the forms of the various species of creatures. These existents or the creatures exist in the Preserved Scripturum, in the form of souls. The souls of the existents have been denominated as the Edict of the Lord.

In a nutshell, every individual existent of the universe is a living picture of the Elohistic Command of God, which is actively partaking in every saphere and ascend or descend of life and death.

Lecture 4
The Invisible Controls

God mentioning His Attributes tells that Unity and plurality are also amongst His attributes. The creatures are in plurality, they are indigent of resources, they have to be the offspring of other creatures like themselves, they have to reproduce themselves as well and they also have to have a family, whereas, the Creator is above from all such things.

Since the creatures are many in numbers, therefore, possessing the individual and the collective conscious becomes necessary for them and that the individual conscious must be of various grades and the collective conscious must be representing the species. The collective nature of the conscious depends upon the relations between the individuals of a species such as the relationship of a father or mother and other relations of the family. The system to maintain and fulfil the obligations of these relations operating in the universe is functioning n the Ethereal Realm. The connotation of Ethereal Real is suggestive of the fact that the whole universe is established upon the Elohistic Attributes of God.

The universe did not start existing at its own. Someone must have created it and therefore it becomes necessary that the creation must have an affinity with its creator. This very affinity tells us that God is the one who has brought us to life and, He is the provider of resources for maintaining our life. The universe, including man, is indigent of God at every step of its life. We enter into the individual limits after passing through the limits of species and universality, that is, every one of us enjoys one's own individual conscious. In the third stage of the Ethereal Realm, it is known by every one consciously that, 'I am' or to say, he/she is. Knowing the status of one's being in terms of second and third stages of Ethereal Realm i.e., species and the universe comes under the stimuli of the Unconscious. At the forth stage of Ethereal Realm, an individual is acquainted with his/her own features, shape, feelings and the senses. Yet at another step down, in the fifth stage, it is perceived that the existence of the universe and its individuals is because of their affinity with that One Who is closer to them than their jugular vein. When a person perceives with a species and collective consciousness, that his/her existence is subjected to such a Being who is closer than the jugular vein then it is realized by him/her that he/she is existing somewhere in the universe. A person with such a perception notices that how the movements of one person or a particle are associated with the movements of other people or the particles. This thing can be exemplified with a chain that has many links in it and every link has its own individual name, for instance, one is mankind, another is the jinn, the other is an angel and yet another is a celestial body, a star or a planet. When a person would look at the links of the chain collectively, he would be grasping all the creatures of the universe just like the links of a chain. Or to say, when one would be exercising the collective vision, he would not only be grasping the mankind, jinns and angels but would also be able to witness the systems of galaxies, stars and planets and other systems operative in the heavens.

The Preserved Scripturum is such a screen or the film where the whole collective program of the universe is preserved in all details of every movement. A person who has the realization of the Ethereal Realm can see, understand and feel the impressions of the Preserved Scripturum and, since the Preserved Scripturum is the record of past, present and future, therefore, such a person can also see anything happening thousands of years ago or that will ever happen thousands of years hence. We exemplified the Preserved Scripturum as a film. If such a camera could be invented, which could shoot the pictures of the activities of the whole world collectively, then the film thus prepared would be containing in it all the things that are existing in the world and when this film would be displayed upon a screen, all those things would become live separately in their respective forms, shapes, features and complexions etc.

For the sake of understanding we can say that the universe is a film produced by God and when this filmed program is displayed different types of senses become operative. Collective or the universal senses make us to see the whole universe in one place simultaneously, that is, it is witnessed that all the species; be it a monkey, cat, cow, plant, tree, river, mountain, man, jinn or angel, are saved in a film. This collective perception gives rise to the species' conscious, that is, a person becomes aware that he belongs to the homo sapiens and the other things belong to such and such species.

An Organisational consciousness is produced in a person when the senses descend down further. This consciousness produces the perception about one’s own species and he comes to know about his creation and the senses that have been given to him. When a spiritual associate is acquainted with the individual and the species’ conscious, he witnesses that all the species are related to with one another and are seen in a mixed form, that is, he sees that there is a cow having a goat within, the goat has a pigeon, the pigeon has a man in it, the man includes an ant. It means that the whole program appears to be a mixture of different things but when the conscious of the spiritual associate develops enough to comprehend these impressions separately, this mixed program becomes clear enough and the species are identified separately. For instance, a pigeon is seen on the Preserved Scripturum, this one pigeon contains all the shades or the reflections of billions and trillions of individuals of the pigeon species. Similarly it happens in the case of jinn, angel, man, animal, vegetables, inanimate, star or a planet. When the vision is developed further and the conceptual powers increase, the conscious can explain the details of the mixed species’ program. At this stage the program pertaining to the individuals of a species become visible for the sight. When the species’ program is divided into individual program every individual of the species perceives him individually. At this stage the conscious is strengthen this much that man becomes aware of his birth stage, i.e. it comes into his knowledge that what are the factors that are responsible for the birth of an individual. After that every individual becomes acquainted with his typical form, shape and senses. The ability of grasping the whole universal system, in terms of Sufism, is called the Invisible Controls. A person enjoying this faculty has such an expanded vision that he can witness and grasps the details of all the events and happenings that have taken place thousands of years ago, are taking place presently or will ever take place thousands of years from now.

Lecture 5
Synthesis of Plurality

Everything existing in the universe, whether it is an indivisible entity, it is of spiritual nature or is manifested in form and shape, is a reflection of the Will of God, that is, the whole universe is the materialization of the Holy Will of God. The universe, the pictures of the existents of the universe and the arrangements of the resources to fulfil the needs of the existents, all came into being when God willed so.

Creation has two aspects. One is the external appearance of the creation and the other is that one which generates and arranges the appearance of the creation. Explaining this thing God has said, “We portray a picture in the womb of a mother”. The picture that is portrayed in the womb does not exist before nor the creatures know anything about that picture but when this picture is drawn in the mother’s womb a movement takes place, which cannot be observed by the creatures. That attribute of God is working in this movement, which, in actual fact, takes the shape and form upon the behest of God. We all know it well that when a clot of blood takes a form and shape, organs and parts of body like ears, eyes, brain, etc. are formed in it then it hears, sees, talks and feels through senses. One is born with all the senses and feelings and grows according to certain laws so much so that he is called a man of wisdom and intellect. But, we all know that when a person is dead and despite the fact he has the eyes, ears, nose and brain, he cannot hear, see or feel anything, no matter how hard we may try to make him to do so. This thing clarifies that someone else is controlling the physical body. This very relation of the movement with the picture gives shape and form to the creatures. Another common experience of the individuals of mankind is to have an independent and separate perception by every individual. This very individual perception is the mode of identification and recognition of the picture, which God portrayed in the mother’s womb.

During the course of our discussion on oneness and plurality, we described that the creatures have a relation and affinity with their Lord Creator and there is only one way to have this affinity directly, in other four the association cannot be developed directly. Whether the creatures acknowledge this affinity consciously or not but it does exist all the same. To simply put this affinity, for maintaining their individuality the creatures have to be dependent upon someone. To be in need of someone implies upon existence and presence of another being, which is the source of recognition and, this very cognition helps in perceiving other things.

There are two ways of identifying and knowing the others. One is to conceive oneself physically with a vivid perception and then step forward to know the other person or the creature that come in our way.

The other way of knowing depends upon all the pictures of the Will of God, which are preserved in the inner of human self. When manifestation of any of such pictures is witnessed externally, we recognise it easily. And, when a picture appears in our vision internally we recognise it innately. This thing is also to be understood that every manifestation is a reflection of the inner. Nothing can be witnessed in its physical form if its inner dimension is not there, that is, the whole manifested dimension is the reflection of the inner side of an existent.

This is to be understood very carefully, when God commanded Be, the universe came into being with all its characteristics just as it was there in the Mind of God, that is, souls of the human beings also came into being. This

means that the unified collective programming for the universe was finalized. This programming transferred from the Mind of God. All the creatures of the earth and heavens became existing with God's commanding it to be. Man, when he was there in the mind of God, was familiar with the other creatures, Paradise and Hell, animals, jinns and angels and the other creatures also knew him.

The program existing in the mind of God started displaying, after it was commanded to be and with the display of the program recognition of others was also transferred to the creatures. Man existed in the Mind of God in the form an indivisible entity and that is the inner side of his existence. Since the soul is being exhibited in the plurality, therefore, every individual representing this plurality happens to know the plurality individually.

The whole universe is inscribed, collectively, upon the Preserved Scripturum, in a unified form. This purports to this fact that every individual of the universe enjoys the faculty of knowing the other individuals and this is termed as sighting the inner side.

And, now we shall delve upon the modes of sighting in the external side.

When we stand in front of a building, we see only that part of the building that is before our eyes. If we get aside and change our position by taking few steps, the angle of our sight also changes and with this change another portion of the build appears before our sight. And, if we want to see three sides of the building simultaneously, we have to change our position to get that angle of the sight which may allow us to see all the three sides of the building simultaneously. This means that for changing the angle of sight, to have a better view or a view that is desired by us, we have to cover some distance. And, during covering of a distance Time and Space both become involved. Covering a distance of, say, ten steps is the Space and the time spent in taking these ten steps is the Time. This is one way of seeing things, that is, to see something some distance is covered and to cover that distance some time is also spent. The angle of sight changes when the Space is covered and the Time is spent. The other way of seeing things is to concentrate upon the features and impressions of an object existing in our mind. By doing so, the inner impressions are surfaced on the screen of our mind. In generating this vision neither any time is spent nor any distance is required to be covered.

Two laws are revealed from this.

First, just as one sees and witnesses things using the physical eyes, sees after travelling distances of thousands of miles and spending days and months, similarly, one can see and witness things using the power of visualization according to rules and regulations applicable in this regard without involving the spatial distances and units of time. It is altogether a different issue that the scenes witnessed using the physical eyes, appear to be more clear and vivid but once the inner eye starts functioning properly and it could be exercised at will then the dim scenes also become clear and vivid.

Second law is that when we travel in a direction, the angle of our sight under goes a change. The angle of our sight changed when we travelled down in the Ethereal Realm from the Realm that came into being after God uttered 'Be!' And, at every descent the angle of sight keeps on changing. When it is accepted with conviction that all which exists

without is a reflective impression of that which is found within. With the dept in insight and deepening of perception, the sighted objects become solidly felt things.

Classification of Perception

This thing, by now, must have made some room in our understanding that the unified cosmic program is the knowledge of God. When God willed to display the features of the cosmos, as they were there in His knowledge, He commanded, 'Be!' and the whole cosmos came into being. At that stage the universe and its existents were only aware of their existence, they did not know who they were, why they were and that who had created them. In order to put an end to that static state of the existents God exhibited Him before the existents of the universe and said, 'I am thy Lord.' The first thing that caught the attention of the existents was the Voice of God. When the existents got attentive towards the voice, they saw that someone is introducing Himself as their Lord and Creator, someone who had created them, given them knowledge and understanding, hearing and sight and created means of their sustenance.

Man, before the faculties of hearing, sight and understanding were given to him, was merely a perception. And, when God proclaimed His Lordship and the existents looked at Him after hearing His Voice and acknowledging His Lordship, they had the realization of their existence. It means, everything, including man, is a perception in itself and this faculty, in terms of its activity, would be named as sight, or to say, man is nothing but the sight other than this everything is a fiction. This faculty also includes the realization that God is our Creator and we are the creatures. Man was only a perception as long as he had not witnessed his Lord and after he had witnessed His Lord he attained the status of knowledge and the senses of hearing and seeing also produced in him.

Sighting is of two types. One is that we are looking at something extrovertly and the other is that we see a thing in its real perspective. In this context, example of the mirror can be taken into consideration. When we look at our reflection in a mirror, we think that we are looking at ourselves whereas, in actual effect, we are not looking at ourselves rather, we are witnessing our reflection in the mirror.

The mirror absorbed us into it and after absorbing it reflected our image. If the mirror had not accommodated our picture, in the first place, and reflected it back, we would have not been able to see ourselves in the mirror.

One is indirect sighting or sighting through a medium. The other way of sighting is direct sighting or seeing things without any medium. Using the method of direct narration, we would say that first the mirror absorbed our picture into it and then we saw the reflection produced by the mirror, that is, we are not looking at ourselves but we are seeing what the mirror sees. This goes for all the acts and deeds of our life. If we take our mind as if it is a mirror, then the direct approach would be that anything is firstly seen by our mind and only then we see it. That is, all that we see is the sighting of what our mind sees. Any thought, any idea, any concept or anything is not acceptable to our sight unless its picture is displayed upon the screen of our mind.

A glass filled with water is lying before us. According to the indirect approach of sighting, we are looking at a glass having water in it. According to the spiritual ways this is fictional and unreal sighting. To narrate the process of sighting a glass of water, using the direct approach, it would be said that our unconscious mind accepted the reflection including the properties of the glass and water upon the screen of our mind through the sight; the knowledge-giving agency, and then we perceived the existence of the glass of water, that is, our inner sight received all the information about features and impressions of the reflection of glass and water containing by it. This very perception by the inner sight is the process of sighting. In other words, according to the spiritual approach, the sighting is not the process of viewing things in the out.

First of all, impression of an object by its reflection is registered upon the screen of mind by the human sight and then we see that object. One approach is that we see things that are lying before us and according to the other, reflection of the things is registering in our unconscious and we are seeing things because of that. Thus, the direct approach is that we are witnessing the seeing of our soul. This is the reason that when one is dead, one cannot see anything despite having all the organs of sight in place because we stop receiving information from where the reflections are registering.

A similar situation is experienced in our daily routine life when, for instance, a man loses his eyes. He cannot see anything although all the things are lying before him because the medium of the sight, i.e. the eyes are not there, that is, the organ responsible for transferring the image or the reflection of things is not there. Sometimes, this also happens that the eyes are healthy but the cells responsible for producing the vision or the senses stop functioning. In such a case neither one can see nor feel the presence of a thing.

All other activities of life generate in our mind after the process of sighting is activated. If, for example, an ant bites a person, although he did not see the ant biting him, he still feels the bite, that is, the sense responsible of generating knowledge, somehow or the other informs the mind that something has bitten him. That is to say, the first stage of perception is the knowledge whether it comes through touch, taste, smell, hearing or sight. Understanding after hearing something is another category of perception. Having knowledge about something, for the first time, is the first stage of perception. Sight is the second stage of perception. Hearing is the third stage of perception. Feeling the fragrance or odour by smelling it is the fourth stage of perception. Feeling something tactually is the fifth stage of perception.

The right name for perception is the sight; therefore, unless the creatures' sight focuses upon the Creator, the classification of perception does not take place. The creatures after the command 'Be!' was pronounced had the realization of their existence only. Then the sight was granted to them. And with the sight the hearing was given to them and then the rest of all the senses followed.

Unification of the Being and The Unification of Observation

Previously, we had discussed by giving the example of the mirror that viewing ourselves in the mirror reveals two types of sighting, or to say, there are two approaches concerning the mode of sighting. One is that we are looking at the mirror and say that we are looking at ourselves. This is the indirect approach of sighting. But, when we try to comprehend the process of sighting and a deeper perception is achieved, it transpires automatically that we are viewing our image in the mirror. Having this realization that we are viewing our image in the mirror is the direct approach. This thing applies for all the sections of life equally.

One form is to think that we are viewing things without and not within. The other form is to believe that whatsoever we view is being sighted from within and reflection of things is transferring from without and we see things because of those images. The former one is called the indirect approach and the later one is called the direct approach of viewing things. Example of the dead person proves this fact beyond any doubt that it is not the eye that sees but it is the soul that has the faculty of sighting. It means that a person having the indirect approach of sighting thinks that he is watching thing without and when a spiritual associate becomes acquainted with the direct approach of sighting, he understands it that sighting, in actual fact, is sighting within. As long as a person sees indirectly, he is at par with the animals, plants and inanimate objects but when the direct approach of sighting becomes active in a person, he rises up from the level of animals and enters the human level. The relation existing between the creatures and the Creator is revealed upon a spiritual associate when the direct approach of sighting is activated in him. The relation between the Creator and the creatures cannot be given any name except the Elohistic Knowledge, that is, creatures can have affinity with their Creator only by that knowledge which is the knowledge of God

By asking His creatures, "Am I not your Lord?" God, in fact, granted them the knowledge of sight. Among the approaches of sighting this law is one of the most important and significant laws that the process of sighting does not complete if the sight has no target to focus upon, or to say, the sight cannot see anything if it is not provided any target. God is the first and foremost target of the sight for man and the universe. When God inquired whether He was the Lord of His creatures or not, the man's sight was provided with the target and man emerged out of his state of lostfulness and first he saw the Supreme Being of God and then heard the whole universe in the form of a unified program, acknowledging His Lordship. Listening to the acknowledgement of the universe and beholding the whole universe as one single family and having this perception that our position is nothing more than the sight, is the second activity of

the sight. And, thus the sight took third, fourth and fifth step and saw that only that exists that we see. This type of sighting is termed as the Unification of Observation.

When the sight functions indirectly, it finds itself confined in the limits of Time and Space and the more this approach deepens the more stages of plurality are formed and this sights becomes observation, changes into hearing at one step, touch at another, smell at other and touch yet at another step. Observation, smell and touch are all limited within the confines of Time and Space. These movements of the sight are called ‘descents’ and every descent has two parts. God has stated this law that He has created everything in pairs and therefore each one of these descents also have two aspects.

Now this could be said, when man entered the second descent he was acquainted with conscious, perception, sight, form and shape, speech, hearing, variegation, attraction and touch. The first descent is one stage of Unity (wahdat) and the second descent has five stages of Plurality (kasrat). This makes the six descents in all. The first descent is called the Subtlety of Unification and the other five descents are termed as the Subtleties of Plurality.

As far as the Unification of the Being (wahdat-ul-wajood) and the Unification of the Observation (wahdat-ul-shahood), which are simply called the Unity or oneness by the Sufis, is concerned, it is only an artifice of the human mind. All that man has stated is limited up to his limited understanding and thinking ability. This unity by any chance is not the unity of Godhead because it is simply not possible for the human conscious that oneness of God or any of His Attributes could be captured in words or phrases.

This fact cannot be ignored that the unity being an artifice of human thinking, at the most, is indicative of the reach and extent of the human thinking. When the word ‘unity’ is uttered, it merely indicates that we have understood the uniqueness of God to this extent only, or to say, the meanings of this word remain limited up to the limits of the human thinking. Man terms his limitude as limitlessness, whereas God, in actual fact, is much greater and sublime to these praiseworthy descriptive limits. When, in this context the word unity is uttered, actually we refer to the unification of our own thinking only.

Man mentions about God according to his ability of understanding and with reference to his own reach and access. Since man’s unlimited vision is also limited, therefore he cannot see beyond a certain limit and it does not occur to him that there could be yet something more to be seen and discovered. In this state of helplessness, terms this imperceptible state as the Unification of Being or the Unification of Observation.

The Holy Prophet of Islam said, “We couldn’t do justice in cognising God that He deserves.” And, a verse of the Holy Quran proclaims, “And, if all the trees are made pens and all the oceans turn into ink, things related to God cannot be written down.”

Lecture 6
Perception and Intuition

All the Scriptures and the divine books have a particular way of stating things. When this thing is deliberated upon it is observed that God explains a thing in different ways supplementing it with examples and parables because man is not versed with the unconscious and spiritual sciences, which are altogether different from those of the conscious and worldly sciences, and the divine sciences prove to be burdensome for the conscious. By narrating the same thing in different ways God wants to lighten the burden for the conscious, which it experiences during learning the divine sciences.

The style of narration and the way of presenting the contents of the book Loh-o-Qalum, authored by His Grace Qalander Baba Auliya are purely spiritual and intuitive. The same one thing has been explained in different ways and reiterated by giving suitable easy-to-understand d whether it is Quran, Old or New Testaments or Gita. In explaining the contents of Loh-o-Qalum, too, things have been elaborated from different angles.

The Elohistic Knowledge descends to become the perception of the creatures. The cosmic knowledge of God descends, gradually, step by step, to become the form and features and produces urges of life in the creatures. After completing its descent, the Elohistic Knowledge rises back towards its Source.

'Verily, everything comes from God and then

returns to Him.' (Quran)

When the knowledge transforms into perception, if it stays for some time at a point, that is, it attains depth, it transforms into sight. As long as depth is not produced in the perception, it stays in the form of a thought. When the perception enters the limits of thoughts, a very dim image is produced. This dim image stirs the senses and the presence of the image is felt within the limits of thoughts. It means that in the limits of thoughts too the senses operate but they function only in the form of sight. When the thinking about the image felt within remains focused on it, for few more moments, form and features pertaining to that image start appearing before the inner vision. When these features are consolidated due to the continuous focusing of attention on that point, the image whether it is of a thing, individual or a species, becomes communicative and conversant. If this power of speech remains focused on that thing, for some more time, variegation surrounds the feelings and thoughts and the senses are filled with a power to feel the presence of that thing physically.

For this explanation, this law becomes explicitly clear that only the various stages and states of knowledge have been denominated as thought, sight, speech, smell and touch. Or to say, only one reality or information keeps on changing various shapes and forms at different stages. Just as a thought is the knowledge, the sight too is knowledge. And, since the basis of every thing is the knowledge therefore all the stages that follow the sight are also only knowledge. All that is stated so far concerns the descending state of knowledge. When the knowledge descends and enters the physical world, the human senses feel it tactually and because of materialization of knowledge into a solid form call it matter. This is the final stage and the last degree of feeling the presence of a thing, an object or an individual.

Man or any other creature is born when it is made to descend into this material world. The soul or the Lord's Edict prepares a body of flesh and bones for its display and to express itself. After reaching the final stage of its descent, the human thinking starts its ascent and gradually recedes away from the senses, which it was using so far. When a newborn baby enters the second day of his life, the first day of his life becomes a reaction of the descending movement of his life and the record of the first day starts ascending. This very chain of reaction produces realization of time and space. After the moment of birth, the child enters into another moment and with this entry all the characteristics; organs and the senses of the baby, undergo a change. This very change is the time and space.

This thing keeps on recording in his conscious, consciously or unconsciously and involuntarily that he is entering from one moment into another, from one day into another, from one month into another and from one year into another year. This journey of life is based upon time and space, that is, the time and space give us this knowledge that we are, gradually and systematically, getting away from what we were so close a while ago.

When this recession takes over the whole life, death is the result. Recession purports to getting away from the descending movement of the knowledge and getting closer to the ascending movement of that point which is knowledge and the knower, at the same time. When the death takes over, the soul learns altogether a new knowledge based upon the past experiences of time and space. This new version of knowledge cannot be learnt remaining within the confines of time and space, that is, the soul learns to use its sight and other senses without using the medium of the body of flesh and bones. A whole new world appears before its vision and sight, which cannot be sighted by means of the physical eyes.

How did the sight was bestowed upon the creatures of the universe and how did the creatures perceived other creatures and what are the laws related to with the sight, all these things have been discussed in detail.

When God considered it befitting to put an end to the static position of the existents and wanted to put them in motion, He addressed the existents and asked them, " Am I not your Lord?" With the echoing of the God's Voice in the universe, everything became attentive towards it and this laid the foundations of the consciousness in all the existents. This consciousness acknowledged the Lordship of God all in it humility. After having this realization that besides them there exists another being who is the Creator of the existents, the creatures saw the existents other than themselves. This witnessing of the other creatures and existents of the universal family is termed, The Ethereal or the Allegorical Realm, by the Sufis.

Eleven Thousand Names

The Sabita, Khafi and Akhfa are collectively known as Ilm-ul-Qalum. All that is inscribed in a luminous writing upon the Preserved Scripturum is called the Knowledge of the Pen (Ilm-ul-Qalum). This knowledge can be divided into two parts. One is the Elohistic Appellations and the other is the Mystical Letters, for example, the letters like alif, lam, meem & kaf, ha, ya, ain, saad, etc. appearing in the beginning of certain chapters of Quran. The Elohistic Appellations are those Attributes of God that have been used in the creation of the universe. This thing can also be narrated in this manner that all the creative formulae, in fact, are the Attributes of God. And, those attributes of God that are the basis of creation are about eleven thousand. These eleven thousand attributes can unite in one person and can also be the eleven thousand species. These attributes have been sub divided into three cadres of Implied Names, Substantial Names and the Controlling Names.

In defining the soul nasma has been mentioned. Nasma (aura) is also of three types.

1. Compound nasma. 2. Simple nasma 3. The Absolute nasma

The Compound nasma is composed of two subtleties of Heart and the Self, which are collectively termed as the Animal Soul. The simple nasma is composed of the Subtleties of the Spirit and the Arcanum, which are collectively known as the Human Soul. The Absolute nasma is a collection of Latent and Obscure Subtleties and is also known as the Great Soul. Further exposition of this thing is that the compound nasma forming from the Subtleties of Heart and Self is also called the Confluence (Jowiya), another name of Human soul or the collection of Arcanum and the Spirit, is Ain or

Aayan and the collection of Obscure and Latent Subtleties; the Great Soul is also known as Sabita. Mystics and Sufis have named that light as taddalla (The Divine Inclination) in which a person can peruse the record of sabita.

The event of the Ascension of the Holy Prophet and his perambulating the havens, in fact, is the activation of Divine Inclination, that is, by mentioning this event in the holy Quran, we are told that when the Holy Prophet Ascended on the journey of heavens, both the subtleties of the Great Soul were fully active and functioning at their full swing.

Expediency concerning the birth and creation of the existent, the reason behind every rise and fall are inscribed in this taddalla. One can witness the soul of every particle when the lights of the Great Soul enlighten one with the knowledge of the Divine Inclination, and he can peruse the lights that contain the record of all the events from eternity to infinity. The Divine Inclination (taddalla) is composed of two points and these two points contain all the Knowledge, Expediencies and the details of the Will of God in a short form just like a microfilm containing a voluminous book in it, similarly all the secrets pertaining to the creation of the universe and the formulae concerning the governance of the universe are stored in these two points.

The first descent and first introduction of the attributes of God is that the God is the Omniscient and in His capacity of Omniscient no one can be parallel to Him nor He shares His particular Knowledge with anyone. As the Omniscient He has particularised His Knowledge and the Attributes for Himself. No flight of human perception or thinking can have even the slightest idea of this Knowledge of God.

The Attributes of God that have been transferred to the existents and have become parts of the mechanism of the universe are collectively known as the Incumbent Knowledge (Ilm-e-wajib). The knowledge of Incumbent means that knowledge that has been transferred to the existents, that is, it refers to those Attributes of God with which existents enjoy an affinity and correlation. The Knowledge of Incumbent is also known as the Knowledge of the Pen (Ilm-e-Qalum).

First Descent is that state when God exhibited the program present in His Mind as He Willed. The creative formulae of the cosmos are the secrets of the First Descent. Why did God opt to create the universe and what is the Will of God, which He intends to accomplish? Reflection of all these things is found in sabita; The Firmly Affixed Inscription. One side of sabita is the Obscure Subtlety (akhfa) and the other side is the Latent Subtlety (khafi). These two are the very same points, which are collectively known as the Great Soul and the Absolute Nasma, as well. Sabita is the storehouse of eleven thousand Beatific Visions of God. The person, who manages to have the acquaintance of these two subtleties, can observe these eleven thousand Beatific Visions. It will not be out of place to remind that these two subtleties of akhfa and khafi are found in every human being irrespective of the fact that who he is, what he is or to where does he belong.

God may bless every spiritual associate with the love of his/her mentor. When the mentor using his conductive influence charges these two subtleties and activates them, then the spiritual associate comes to know that man, in his capacity of the knower, is only a part of the Knowledge of God. He also realizes this fact that God, in His capacity of

the Omniscient, is the Whole and he, being a partial omniscient, witnesses that knowledge, which was transferred to him at the stage of First Descent.

In order to have knowledge of any type about anything, it is necessary that one should focus one's attention on one point after vacating one's mind completely from all other things. Man, in his capacity of the Great Soul, enjoys a memory and if he intends to recall, recollect, witness or to benefit him from that, then he ought to become attentive in this regard. And, to be successfully attentive, especially in this regard, muraqba is the only tested method. The more one develops engrossment in muraqba, the more successfully one can read this memory. Concentration in muraqba results in witnessing the impressions of the Beatific Visions in dreams and when this concentration is further consolidated; the spiritual associate can see, all the eleven thousand Beatific Visions, even in the state of wakefulness.

The basic technique for having access to this memory is to get control over the sleeping habit. A spiritual associate is required to remain awake and should not sleep for more than two and a half hour in twenty-four hours. We have developed this habit that we sleep after awakening and awaken after having slept. For as many hours we develop the habit of sleeping, it becomes the demand of our disposition.

It has been stated time and again that man is nothing but sight and, just as the sight functions during wakefulness; it functions during the sleep as well, although the functioning of sight and the impressions of the seen things are either bright or dim. Deep impressions cause the seen things to remain afresh in the memory for a longer period whether this seeing happens during the wakefulness or sleep. One tends to remember the deeper impressions and forgets the lighter ones.

What the soul is?

In order to understand something properly and to explore facts about that, it is vitally important that we should focus our attention upon it with the best of our abilities and should arrange to be aware of all the factors involved therein. For acquainting with the Supreme Being of God, to know of Him and His attributes, it is necessary to ponder and deliberate in God's created universe.

If an artist who has never drawn a picture on the canvas, no matter how able he is, cannot be introduced as an artist. We call an artist, an artist only when his handy works are there before us. For cognising the Creator and to have the realization of His Attributes the creatures are duty bound to strive for developing cognition of the Lord Creator and to have, as much as possible, knowledge of the creative formulae operative in the universe. When we ponder about the universe, we are lead up to two basic things. One, the life is flowing through in the universe and the second; someone is controlling the life. An individual remain active as long as something, responsible of keeping the existents alive, is supplying life to him and when this thing breaks off its connection with an individual, the individual loses life. It is such a process that is taking place in all the individuals of the universe. That life-providing thing is the soul.

What is the soul? Soul is a word that has been generated in the Mind of God and, since God is Boundless, Invariable and far above from deterioration and decomposing therefore, the Word of God is also invariant, perpetually kinetic and would remain in this state from eternity to infinity. It is, therefore, not wrong to conclude that soul is a perpetual and continuous motion.

When the constituents of the universe are taken into consideration, we do find even a single thing, which could be an exception to this law. When the spiritual potential of man are discussed and one wants to understand the structure and formation of the soul, one has to admit that soul wants to remain in motion ceaselessly and as long as the motion is

maintained, one functions actively and participates in the daily routines of life. This can be stated as an axiom that the whole universe is a motion. All the existents of the universe, remaining in association with one another, are moving according to an unfailing system. Our own creation and birth is evident upon this. There does not exist a single moment, from the time of our inception till our birth in this world and then from our birth till death, when the movement is not there.

When we analyse the human life closely it is observed that life of everyone is being controlled by two minds, the conscious and the unconscious. The feelings and the mental state when one is under the influence of the conscious mind are altogether different from those when one is under the control of the unconscious mind but the movement and the activity of life does not stop even for a fraction of a second. Therefore, whether one is in the conscious state of mind or in the unconscious remain in motion. When one is in the conscious state of mind, the movements performed in that state remain within the confines of time and space, this state is known as the wakefulness. And, when one is in the unconscious state of mind one is liberated from the spatio-temporal constraints, this state is known as dreaming or sleep. Analysis of modes of sighting and understanding helps in concluding that when an action is undertaken voluntarily and wilfully, it is remembered but if we are undertaking an activity inattentively then that activity is not retained by the memory. It is true for both the states of wakefulness and sleep. One can remember even the events and activities of one’s life enacted during sleep if one could learn to remain attentive towards them just as we remember those activities of wakefulness to which we pay attention.

Man’s disposition compels him to go to sleep and after some time forces him to wake up. It means that man has developed the habit of having awakening the unconscious when he sleeps and, when he awakes the conscious becomes active making the unconscious sleep. In order to awaken the unconscious and to know the activities of the conscious properly we have to understand this habit of ours. We can develop the habit of remaining awake for most of the time so that the activities of the Unconscious could be studied even in wakefulness. In the beginning, going against the set habit of sleeping appears to be quite difficult and cumbersome but if the practice to remain awake is continued then gradually one starts getting used to this practice. When one masters to remain awake for two days and two nights continuously, one gets so calmed down that the unconscious activities can be witnessed with closed eyes. If this practiced is further continued and one could win the battle against the sleeping habit, then after practicing for a month or so. One can witness the unconscious activities even with open eyes and one gets acquainted with the Unseen Realms gradually.

Witnessing the Unconscious activities or to enter the Unseen Realms to develop acquaintance with that realm, through closed eyes, in Sufism, is termed as warood (Reminiscence). Further practicing gives this much strength to the sight that one can observe the inner world even in awaking, with open eyes. This state in Sufis’ terminology is called shahood (Observation).

It is very important that this exercise must only be carried out under the supervision of one’s spiritual mentor; otherwise, it could prove harmful and can cause damage to the mental state. This also is necessary that only those teachers should let their disciples do these exercises who themselves have successfully completed these exercises and are able to witness the Unseen Realm

Lecture 7
Vicegerency and Deputization

The spiritual sciences are classified into three chapters. The first chapter consists of acts and deeds, set up and the creative formulae pertaining to the individual life. The second chapter comprises of creative formulae for the species and the third chapter deals with the Will of the Creator. Man or any species or an individual of a species is bound to live his life in two states of wakefulness and sleep (dreaming). The two states have been mentioned as the Day and Night, in the sacred books. We this thing is taken into consideration, it is found that ultimately the senses are the one and same but they just keep on alternating. When these senses enter into the Night, they become the dreams and when these are operating in the Day, they form wakefulness.

God says, “And, We make the Day to enter into the Night. The Night is drawn out from the Day.” And, this also is the statement of the Creator, “We peel off the Night from the Day and the Day is peeled off from the Night.” Actually the man, who is nothing else than senses, keeps on wearing the diurnal and nocturnal senses alternatively. When he enters into the diurnal senses, the senses become limited and confined and, when he enters into the nocturnal senses the senses become liberated and free.

When we refer to the spiritual sciences, the knowledge of the Unseen Realm or the Invisible World, actually the nocturnal senses are discussed. Whence the grant of Old Testament is mentioned in the holy Quran, God says, “ We promised Moses for thirty nights and completed in forty.” It is worth noticing that Moses stayed there on the Mount Sinai for forty days and forty nights. It did not happen that Moses stayed only at night and in the day he would have got down from the Mount but God refers to this as nights only. It means that the nocturnal senses prevailed upon Moses for forty days and nights and it finally ended up in the form of grant of Holy Scripture.

The night is also mentioned in the event of the Ascension of the Holy Prophet of Islam (PBUH). “Glory upon Him, who took His servant in a Night, from holy Kaaba to the sacred mosque of Doom of the Rocks.” This, too, means the same that the Unseen realm was opened up for the Prophet and God granted him His Company when he was in the nocturnal senses.

After this brief description of the senses now the muraqba would be discussed. Muraqba, in fact, is the name of such an activity in which the mental concentration touches that level whence the diurnal senses transform into the nocturnal ones.

Every type of knowledge, whether it is acquired or gifted, is based upon profound deliberation. Ever-new philosophies keep on emerging with the expansion of research and explorations. This very thing is true for the advancement of the present scientific era. Every thinker reaches a conclusion because of his deliberations in a particular direction and the people who follow his doctrines get involved in disseminating that knowledge.

The more a conscious gets familiar with the expositions or takes lead from the hints and signs contained therein, the deeper it plunges into understanding and comprehension. God has invited the human beings to learn knowledge by giving various examples and parables in the Scriptures of all the religions. For instance, “God is the Light of the earth and the heavens”, is a statement that defines God in an allegorical manner.

The Presented knowledge is like three leaves of a book. Each leaf has two sides or pages. Thus making them six pages in total. The first page contains the reflection of the Beatific Vision of God and the second page is inscribed with the expediencies and the secrets of creation. Third page contains explanations of these secrets and the fourth one is inscribed with the cosmic features. The fifth page is the record of the commands and the sixth page contains the details of the activities collectively.

The whole universe, the Beatific Vision, Preserved Scripturum, High Throne and the seat of Authority, the Realm of the Souls, Heavens, Erebus, the material world, Purgatory, Dooms Day, the Day of Judgement, Hell and Paradise, Eternity and the Final Abode are all preserved in these three leaves of the Dive Book. When a spiritual associate learns to peruse these pages, is acquainted with the secrets of the universe. Muraqba is the basic lesson for having the ability to study these pages. The life stream or the electrical charge flowing through the mind becomes stronger and powerful enough to enable a person to explore the Unseen Realms.

Summery of all these details, is that, the whole knowledge, which God bestowed upon Adam so that he could perform his duties as a vicegerent and a deputy of the Creator. This knowledge, which has also been declared a Sacred Trust, is stocked in three leaves, vis-à-vis, The Great Soul, Human Soul and the Animal Soul or sabita, aayan and jowiyah.

Taddalla

If a spiritual associate, who possesses the knowledge of the Elohistic Appellations or the Attributes of God, wants to see the whole program that has been chalked out for the existents and the universe for all times of the past, present and future, he can witness it on the screen of the Preserved Scripturum. And, if he intends to see the program pertaining to different species only from out of the whole collective cosmic program, then it can be witnessed on the Second Scripturum i.e. in the Ethereal Realm. The Collective cosmic program is inscribed upon the Preserved Scripturum and every individual has been provided with a link to the Preserved Scripturum thus making the Preserved Scripturum accessible for every individual from within.

The cosmic program, upon its descent, divides into three parts.

1. The Great Soul.

2. The Human Soul, and,

3. The Animal Soul.

The basis of every science is the Knowledge of Appellations. Where the granting of vicegerency of Adam has been mentioned in the holy Quran, it has been elaborately stated that Adam was granted the Knowledge of the Names, which has not been given to any other creature in the universe. And, on the basis of this very knowledge, the angels prostrated before Adam. The Knowledge that God bestowed upon Adam is also called Taddalla (The Inclination).

Man’s supremacy is because of the fact that he has been appointed vicegerent of God and he enjoys the powers that God has bestowed upon him. When a person enters the administrative set up of the God’s Kingdom, he is informed that he enjoys the powers to deputize his Lord and, for exercising these powers, he is given this knowledge that every Appellation of God is actually an Attribute of God that was given to him in the Beginning of the creation in Eternity. Here man is to include all the individuals of the mankind. This means that the grant of Knowledge pertaining to the Names (Appellations) for acquainting Adam with the Creative Attributes of God is not for one person, named Adam, rather it is a heritage of the whole mankind so that every human being could be an instrument in the Divine Scheme of implementing the Will of God.

In order to get this knowledge in practice and to use it practically, regular performance of muraqba is suggested. Muraqba is not only an exercise to be practiced for the sake of knowledge but there are different types of muraqbas, which are performed for different types of knowledge. As far as I (Khwaja Shamsuddin Azeemi) know there are seventeen types of muraqbas, which are performed for the development of faculties of equal numbers.

If a person wants to explore the powers delegated to him because of the vicegerency conferred upon Adam in Eternity, he has to develop this certitude in him that God is the Most Merciful of all and God has created this universe by the

activation of this Attribute of Mercy. And, that God transferred the Attribute of Appellation related to it, too, to Adam. When a spiritual associate performs muraqba of Ism-e-Raheem, the Appellation of Merciful, that is, he concentrates wholeheartedly on this one point that he is an integral part of the God's Attribute of Mercy, the knowledge concerning creation and the creative process gradually transpires upon him.

This very faculty has been mentioned in the holy Quran in the context of the miracles of Christ. Christ could make a bird made of clay to fly after he had blown his breath into it or he could cure a lepers or give sight to a born-blind, in actual effect, Christ implemented the Attribute of Mercy according to the God given powers to him. A creative formula has been disclosed by mentioning the miracles of Christ.

This creative formula basically relates to the fact that the Soul of God is operative in man and if this soul is not there in a person, he cannot be mentioned as an existent being. When God breathed His soul into Adam, the senses started functioning in him. God has stated, "O, Prophet! They ask you about the soul, tell them that the soul is the Edict of the Lord and the knowledge given to you in this regard is limited and insignificant". It is evident that the knowledge concerning the soul is the knowledge of God and the knowledge of God cannot be labeled as limited, small or insignificant. A part of the unlimited is also unlimited, therefore, it will not be wrong to construe that the knowledge granted about the soul is limited as compared to the Knowledge of God in this regards but this is not true that the knowledge about the soul has not been bestowed or that man cannot have it.

Soul is the Edict of God and the God's Edict is that when He wills something to happen, He tells it to be! And it simply happens. God says, "Man was not worthy to be mentioned the, We breathed our soul into him". The very same thing is told about Christ that he would made a bird from the clay and then, according to leave and the granted knowledge to him, he would blew his breath into that clay and it would become alive. It purports to the fact that when Christ would blow upon a clay bird according to the creative formula, or to say, the Attribute of the Appellation of Merciful, the bird would started flying and when a lepers or a born-blind was blown upon he would be cured.

When God, uttering the word kun ("Be!"), created the universe, the powers of the Appellation Merciful became functional and shaped all the individuals, components and particles of the universe, into their respective forms. His Divine Grace, Qalander Baba Auliya, has termed this very stage as Ism-e-Itlaqiya (the Implied Name). The word itlaq is a derivative of the word 'mutliq' meaning, absolute. After descending, this Appellation entered into the stage of aniya (substantiality) and under the influence of the Attribute of Mercy the Knowledge came into action.

In the stage following the utterance of Kun, the creatures were oblivious of their identity or whereabouts, i.e. they did not know who they were, what they were, from where did they have come and where were they heading. They were just in a state of bewilderment, which is called aniya. And, when God intended to put an end to this state of bewilderment He addressing the existents of the universe inquired, "Am I not thy Lord?" The existents replied, "Yes, indeed Thou art our Lord." When the souls of the creatures acknowledged the Lordship of God, the Attribute of Mercy by descending another step become the Ism-e-koniya (the Controlling Appellation) from the previous state of ainiya.

Lecture 8
Kun Fayakoon

Three terms of taddalla, abdaa and khalq have been coined to describe the whole domain of the spiritual sciences and the Knowledge of the Appellations, which God granted to His vicegerent, man. Taddalla (Inclination) is the attribute of the Implied Names. Abdaa (Germination) is related to with the Substantial Names and Khalq (Creation) is the property of the Controlling Names. When the properties of the Controlling Names are exhibited in the form of features of a manifestation or, to say, when the attributes of the Controlling Names are manifested then the ability of distinguishing between them is known as tadbeer (Contrivance).

1. Taddalla (Inclination) Isma-e-Itlaqia (The Implied Names)
2. Abdaa (Germination) Isma-e-Ainiya (The Substantial Names)
3. Khalq (Creation) Isma-e-koniya (The Controlling Names) and
4. Tadbeer (Contrivance) Variety of features in manifestations.

Every Appellation of God, before taking the form of a manifestation, covers three descents. When we mention Raheem (The Merciful) as an Appellation or Name of God, all these three stages are referred to. All these three stages are always actively operating in every creature of the universe but only man and jinns have been given knowledge about them. Man has been granted this knowledge because he has been appointed as the vicegerent of God and being the vicegerent he has to exercise certain powers on behalf of God which is only possible when the knowledge about the powers and the manner in which these are required to be exercised is not only known but also observed carefully. A person who knows the knowledge of the Implied, Substantial and Controlling Names becomes the vicegerent of God on earth and participates in the administrative system of Lord's kingdom.

The Attributes operative in the Appellation Raheem are related to with the creative working that includes both the departments of life and death or life here and hereafter. When a person dies, in actual fact, leaving one zone he enters into another zone. A person, for instance, who expires here in this material world, is borne in the Purgatory. The cycle of coming into being in one zone and after expiry over there one borne again in another zone, keeps on going from one's Beginning in Eternity (azal) and continues until one reaches the Ending in Infinity (ab'ad).

Where the miracles of Christ have been mentioned in the holy Quran, a reference to all these three attributes of Raheem (The Merciful) is made and the manifestation of the third descent, the act of breathing soul has been named. Sabita or the Great Soul enjoys the property of possessing the Implied Names, that is, when a person manages to know the Inclining Power or taddalla of the Appellation Raheem, he is bestowed upon with the powers of the vicegerent of God and he can bring back a dead body to life or can create anything. If a spiritual associate wants to make use of the Attribute of the Appellation Raheem, he has to incorporate this thing in all the three levels of the soul, the Great Soul,

Human Soul and Animal Soul, by means of muraqba that he is directly associated with his Lord because of this Attribute of Mercy. When a spiritual associate performs muraqba of the Attributes of Raheem, the Attribute becoming the Beatific Vision enters his soul and step-by-step descends down to the level of the Animal Soul. When, from there, it is inducted into a dead body, that body is brought back to life.

The Insinuated Knowledge

Our sight, as a matter of law, witnesses a thing if we already have some knowledge about that thing and if we do not have any prior knowledge about something then we cannot see it.

If we happen to see a picture framed and covered with a transparent glass sheet, the sight just gets to the picture and the glass is not noticed at all. Another example of this is the transparent glass sheets installed at the entrances of large shops, show rooms and offices, which, at times, cannot be noticed and the people bang into them because they did not know that a transparent glass is affixed in the door, otherwise, if we happen to know that there is a glass over the picture then, we cannot miss the presence of the glass and see the picture having this realization in mind that we are looking at a picture through a transparent glass.

Yet another example is that of the incident experienced by the people of Hiroshima when an atom bomb was dropped there, the hills transformed into smoke and people, who could not have imagined such a catastrophe could be inflicted upon them, thought that the hills were still existing but when the smoke cleared, only then, they came to know that the hills that used to be there are no longer existing. They simply failed to believe their eyes because it was not in their knowledge that there could be such a devastating weapon, which can make a mountain change into smoke and dust.

Sighting, hearing or touching are all different branches of knowledge and function as these are guided by the knowledge. If knowledge about something is not there, that is, we do not know whether it exists or not then, we can neither see nor feel that thing in spite of having all the senses at our disposal. Existents are nothing more than knowledge. Knowledge is the reality and nescience is nonexistent. The knowledge and all its details transfer to us from the Appellations of God and it is the very same knowledge, which God taught to Adam. The knowledge exists in four stages. First existence of an attribute, property or characteristics has been termed as Itlaq, the second one is called ain, the third one is kon and the collective name of all these three existences of knowledge is the manifestation.

1. Itlaq (absolute implication) = First existence of an Attribute,

2. Ain (substantial state) = Second existence of the attribute,

3. Kon (creative controls) = Third existence of the attribute,

4. Mazhar (Manifestation) = Diffusion of three attributes.

In order to have a better understanding of the cosmic program and its display, let us assume that the God's Program is something like a cinematographic film, and lights responsible for display of pictures of the film upon the screen, are the God's command Be (kun), that is, the program of the cosmic film, as God thought and chalked it out, started relaying

when it was switch on by commanding it, 'Be!' and the Personal Knowledge of God, because of the Will of God, activated. It means that every particle of the universe is only a manifestation of the Knowledge of God. Every feeling with which we are familiar or not and all the senses operative in our life are nothing else but the Knowledge.

The first aspect of the knowledge is its direct linkage with God. Its second aspect is that it is forged into the universe. Life and all its stages whether these are in the world seen or the unseen, are all based upon the knowledge. It is the very same knowledge that God had granted to Adam and about which angels had to acknowledge that they never knew anything about it. Every Appellation of God is an Attribute of God and God being the Creator enjoys total authority whatsoever and therefore every attribute of God includes the Attribute of His Omni potency and Mercy.

The Appellation, for instance, Baseer (The All Seeing) includes the meanings that God is Omnipotent to grant to anyone the ability to see and with the creative attribute the attribute of mercy also accompanies the Attributes of God. For example, God has blessed us with eyes so that we should be able to see. The eyes produced by God besides exercising the ability to see also continue to function under the umbrella of Mercy, to wit, every grant and bestowal from God includes the attribute of Mercy, which means, in the lay man's terms, that not only that man should benefit himself from the bestowed faculties but should be beneficial for the others as well. He should be enjoying the blessings of God and must be benefiting others as well. Not only that he should be learning the knowledge for himself but must be teaching to others as well. Be happy and let the other be also happy.

Lecture 9
Beatific Vision

It is an article of our faith that some has created this universe and the very same deity is governing this universe. Urges are transferring to the creatures continuously at the universal level. We intrinsically know that the ability to see has been transferred to us from the one who is the All Seeing and Omnipotent to grant this ability to others, that is, our ability to see is a manifestation and reflection of the God's Attribute of Seeing.

Basically the universe is a reflection of the attributes of the Creator and each one of them is represented by an appellation. Every Appellation of God is a Beatific Vision that is wrapped up in attributes of Omni potency and Mercy, or in other words, every Appellation of God is a collection of three Beatific Visions; namely

1. Mercy,

2. Omni potency, and

3. The Attribute represented by that Appellation. When we mention God, utter verbally or mentally any of the Names of God, the Beatific Vision related to with that particular appellation along with Mercy and Omnipotence, is activated. When, for instance, God is mentioned using His Name Baseer (All Seeing), this name is recited or chanted, the knowledge about the Sight of God, His Omni potency and Mercy with regards to the sight is activated in us. Omnipotence with regards to sight is that God is All Powerful to see things as He Wills and Mercy is the continuity and continuation of the process of seeing.

Universe is an embodied form of knowledge, the knowledge that is being displayed in the form of senses. This knowledge consists of three aspects. First is the Beatific Vision that descends into the Latent Subtlety (Akhfa) and turns into knowledge about the Beatific Vision. The second aspect is the characteristics or the details of the Beatific Vision, which activates in the Arcanum Subtlety. Third aspect is the structural formation of the characteristics, that is, the details of the Beatific Vision are translated into form and features, which takes place in the Subtlety of Heart and the very same thing is known as the Sight. And, when besides sight other senses of hearing, smell, taste, touch and speech, after taking a form, become activated a colorful vibrant shape attracts the Subtlety of the Self towards itself. This interaction between the Subtleties of Heart and Self cause us to witness something in a manifested form.

Three movements take place simultaneously. First movement is to know something. When we intend to know or when curiosity causes our mind to move to know something, this process occurs in the Obscure Subtlety (akhfa).

After knowing, the second movement is to have realization about that thing, which we wanted to know and this process is carried out by the Arcanum Subtlety (sirri). After having realization about something, a desire about that thing is produced, which causes us to make a move or to take an action. The desire and action are the movements of the Subtleties of the Heart and the Self (qalbi and nafsi) respectively. The knowledge or the movement to know something commences from sabita and concludes at jowiyah and this knowledge is recorded at every stage and at every descent.

The knowing process, after occurring in akhfa, is recorded in khafi. The realization that starts in sirri is recorded in roohi. The action, followed by knowing and realization, takes place in qalbi and is recorded in nafsi.

Akhfa and khafi or the Great Soul carried the process of knowing, sir and roohi or the Human Soul had the realization and, qalbi and nafsi or the Animal Soul acted. The knowing, realization and action take place, simultaneously and are concluded concurrently. It means that the attribute of the Beatific Vision, along with omni potency and mercy, descends in the form of knowledge to activate the process of knowing and then this process is concluded when the initial knowledge is converted into the sensual knowledge.

This formula or the rule is equally valid at the cosmic, species and individual levels at the same time. Since at the moment the aim of our discussion is to explore the spiritual potentials of an individual person, therefore, we would state this formula in this way that the knowledge, about all the Beatific Visions of the Elohistic Appellations pertaining to the life of an individual along with the attributes of omnipotency and mercy, exists in sabita or the Great Soul. All the Beatific Visions pertaining to the perceptual thinking are found in the aayan or the Human Soul of an individual. After knowing and perceiving, action takes place and all the templates of the action are set up in jowiya or the Animal Soul.

Deliberation upon this formula reveals this fact very clearly that the Cosmic Program, as God has chalked it out, exists in every individual. And, for the very same reason, every existent whether it is an inanimate, plant, vegetable or animal is related to other existents. This very relation is the cause of one another's recognition and identification. If no hidden relation exists between a human being and a goat then, neither man would be able to know the goat nor the goat would be able to acknowledge the man's existence. One, who could explore this hidden relation, deserves to know the secrets of the spiritual domain. A spiritual person inevitably deliberates upon this thing that he knows that this is a goat and the goat also knows that he is a man, that is a lion and the lion also identifies him as a man. He also reflects upon he existence of the celestial bodies. When a spiritual associate makes pondering a habit, the knowledge of the Beatific Vision is activated in him and he comes to know that all the celestial bodies of the cosmos and all the living and nonliving existents of these heavenly bodies are related with one another in a hidden relationship. When we look at the sun or a star is seen, the sun or the star never forbids us from looking at it. If there had not been a hidden relationship between man and the star and the sun, these must have been hindering us from witnessing them, for one or the other reason.

All the existents of the universe are connected to with one another because of this very relation of the Beatific Vision of God, which is commonly shared by every individual. The whole universe is linked in a hidden tie because it is owned by one single entity. If the individuals and the universe had been the property of various owners or different rulers had governed the individuals then, they were sure to remain in conflict in acknowledging one another. Belongings of one

owner would have never liked to be having intimacy with the possessions of another owner. This one and the only owner and master of the universe have been introduced by different names by the prophets of different religions. Quran introduces Him by the name of Allah because this is the personal innate Name of God amongst all the known and the unknown Names of God.

It has been already elaborated that every Name or Appellation of God represents a particular Beatific Vision and every Beatific Vision is founded upon two Attributes of Omnipotency and Mercy, therefore, every Appellation of God represents three Attributes of God, simultaneously. These very two Attributes of Omnipotency and the Mercy are the hidden relationship between all the existents of the universe.

The sunlight or the moonlight cannot deny serving the earthlings because the earthlings, the sun and the moon all are creatures created and owned by one Creator and, as God is Absolute in His Omnipotency therefore, His Mercy and Omnipotency do not allow His possessions to negate one another. Two Names of God that govern establishment, management and governance system of the universe, one of these two appellations is Allah and the other is Qadeer (Omnipotent) and all the rest of the Appellations are linked with these two Names.

Synopsis
God taught the knowledge of Names to Adam and his descendents so that they should observe the various angles of life and ponder upon the in the life in its cosmic perspective. When a person strives and makes endeavors to meet the obligations of the Elohistic Law, the gates of cognition open up for him.

Cognition is of two types. One is the cognition of the Attributes and the other one is cognition of the Being. The person versed with the cognition of the Attributes witnesses the inner features of the manifestations, or to say, he is bestowed upon with the perception of the cosmic spirit and the record of all the realms is brought before him. He is familiar with the angels, Erebus, Purgatory, High Throne, Heavens and the Day of Judgment. He also knows that there are countless other worlds like the one we live in. The other worlds also have creatures similar to those that we have in our world.

The other type of cognition of the Being is to the Godhead as He is. Cognizer of the Being enjoys the knowledge that what are formulae that are operative in the creation of the universe at different levels and that what is the holy Will of God about the universe. In order to have cognition whether it is of the Attributes or the Being, cognition of one’s own soul is of basic importance. It must be remembered that every Appellation of God in its capacity of knowledge is Aleem; the Knower (both the senses of having knowledge and the ability to bestow it upon others are implied here) and, in its faculty of the Creator is Qadeer (Omnipotent).

Every Appellation of God is a combination of three Beatific Visions and its jurisdiction is extended into the whole of the universe. These Beatific Visions descend in stages and phases. The lights that are related to the cognition of the Being are, technically, known as the Channel of Black Draught (tasweed). There are four channels in total. It demands great care to understand that four channels of lights feed the three tiers of the soul. Name of the first one is tasweed, which falls in akhfa (the Obscure Subtlety) and all the species that have akhfa, know one another because of this channel of lights. In order to preserve the knowledge the memory is put to use, lights of this very channel function as memory in man, jinns and other living things. When we try to recall or when we feel a forgotten thing in our perception, this function is carried out by the memory.

In simple and easy words it would be said that the whole record of information pertaining to the universe, from the very Beginning of the universe till its final Ending, is stored in tasweed (the channel of Black Draught) and if a spiritual associate succeeds in activating the ability of having access to this store, can see any event that has taken place in the universe millions of years ago, is happening now or will happen million of years hence. All the components about the cosmic program that transfer into akhfa are carried over through the rays of tasweed, it means, that the related part of the program of the creation of the universe as was finalized by God, prior to the creation keep on descending into akhfa through the Channel of Black Draught. Every movement and every change that is taking place in the universe commences from the Channel of Black Draught or tasweed and is concluded at the Channel of Manifestation or tazheer. This chain of commencing and concluding is ever continuing. Every movement of life starts from the Mind of God and finally returns to Him and for the very reason it is not possible to come into being if it is not supported by the Attributes of God.

Man was in a state of obliviousness, lost in the wilderness of the universe, without any sight or hearing and therefore was insignificant. When God addressed the creatures, the creatures become aware of their status as creatures. The universe including man has an unbreakable relation with God Almighty. This relationship is responsible for two things. One is perception and the other one is the act of perceiving. The way man realized, after seeing God that he is a creature, subjugated and dominated by some one, in the very same way when two persons happen to see each other, they accept the influence of each other. One of the two is a person who exerts influence and the other one accepts the influence. And, both form their respective opinions about each other, that is, one realizes the qualities and characteristics of the other. Acceptance of one’s qualities is an acknowledgement of one’s own subjugation and acceptance of dominance of the other person. This law is common for all the creatures equally, be that an inanimate object, a celestial body, a plant, an animal or the human being. We cannot acknowledge the existence of a tree unless the characteristics of the tree are accommodated in us; similarly, a tree acknowledges the presence of man when the human attributes dominate its characteristics.

It is the style of witnessing that every individual creature witnesses the other individual only when it is sighted within, which is possible only when one negates oneself. This negation is the subjugation and the acceptance of the other’s dominance.

Sighting or witnessing is also of two types, direct and indirect. In direct sighting every individual is witnessing the sighting of others. And, the indirect sighting is that one considers that he is witnessing at his own. When we happen to see ourselves in a mirror and consider that we are looking at ourselves and not that we are viewing at our image only then this is what is known as indirect sighting. In direct sighting, we know that we are view what the mirror is causing us to view.

It is the quality of the human beings only that the approach of direct sighting is activated in a person. All the Prophets of God were gifted with this approach of sighting. In order to have this faculty activated in a person, there are two possible methods. One is to get this faculty administered in one’s thinking pattern and the other to get it through austere exercises which were practiced and taught by the auliyas of supererogatory rites of worship, to get it established in their thinking pattern that the relation between the individuals of the universe and themselves is only because of the Lordship of God Almighty, that is, the whole universe is held in close affinity and God is the central point of this affinity. They

practice to get it firmly resolved and incorporated in their thinking that God is the root cause of everything said and done and, to do so they try to develop the habit of associating everything with God alone. Gradually, this practice enables them to have this thinking with conviction that nothing has any direct association with them and anything comes in their contact, it is only because of God who is the master of both, the person and the things that is connected to him.

When, for instance, the water and the thirst is taken into consideration, it is observed that water is the creation of God, man also is a creation of God and the urge of the thirst, too, is a creation of God and, all these three things are closely associated with one another because these all are the creations of God. If God had not created water, the thirst would also have not been there nor would the urge to drink water would have been there in us. Likewise, deliberation on all the resources of life leads to this one conclusion that our association with anything is only because of the fact that God has created it. If God had not created it, it could have not had any connection with us. Continuous practice helps in developing this habit that one starts thinking in these terms that he is directly associated with God. When this thinking approach is developed in a spiritual associate the power to influence others develops in him.

Sahib-e-Irshad, those who are assigned with the duty of preaching and Auliya; the Friends of God, attempt to have the direct approach of thinking by austere exercises and endeavors at their own accord but those who are chosen to perform the administrative duties for God are bestowed upon with this thinking approach, or to say, they are gifted with the direct approach of thinking but before this thinking approach could be bestowed upon a spiritual associate, his mentor or the spiritual teacher trains him in such a way that the agency responsible for ascribing meanings to things is made neutral and he gets into the habit of not ascribing meanings to anything at his own of his own choice and his mind learns to refrain from offering resistance of any kind.

Lecture 10
Speed of the Senses

Everything has to have a foundation for its existence. A house, for example, cannot be a house unless it is not provided with the foundations and a chair cannot be a chair if it is not having four legs. The building of the human life is established upon six basic pillars, three of them sport the conscious activities performed during awakening and the other three become active during sleep. This living building moves around, pulsates with life, the life that is active in two alternating aspects of Conscious and the Unconscious, awakening and sleep. These pillars are like six radiant dots, three of them are responsible for the activities that are performed during wakefulness and other three control the activities enacted during dreaming.

Everybody awakens after having slept. When a person gets up from sleep, or to say, he enters the conscious state of the senses, initially, he remains under the influence of sleep for some moments, that is, he is half awakened. In this state of half awakening a rush of different thoughts regarding things to be done and the activities to be carried on starts dominating the senses collectively. This state initiates from that point, which in spiritual terms is known as latifa-e-nafsi (The subtlety of the Self).

This state of half-awakening is followed by a state in which the senses experience a depth of the consciousness and the hangover of sleep ends. In this state feelings of pleasure and distress remain balance but sometimes one gets over the other. This state is the result of the activation of the Subtlety of the Heart or Latifa-e-qalbi. When the feelings of pleasure are intensified, this state is followed by the third interval of wakefulness. This is the state of intuition, which results from the activation of the Subtlety of the Spirit or Latifa-e-roohi.

One passes through three stages during one's sleep just like the three stages of awakening described above. The first interval of the sleep is known as drowse and the Arcanum Subtlety or Latifa-e-sirri is activated in this period. The next state of sleep that can be called slumber is the result of the movement of the Latent Subtlety or Latifa-e-khafi and, in the third stage, which is the state of sound sleep the Obscure Subtlety; Latifa-e-akhfa becomes activated.

It is interesting to note that all these six states begin with an inertness of the feelings. When, for instance, one wakes up, initially, the mind of a person remains quite calm and empty for a moment or so and then the activity starts. In the same way every stage of awakening or sleeping starts with a momentary quietness.

It is one of the laws of nature that before entering from one state into another, one has to have a pause and a state of inertness. Just as the stages of wakefulness begin with a momentary lull the drowsiness also starts with a state of inactivity of the senses and it takes few moments in deepening this state and the commencement of the state of drowsiness. Slumber also starts with a few inactive moments. And, then the inert waves of sopor overpower the human body and gives rise to the state of sound sleep.

Sleep or awakening, both are associated with the senses. In one state the speed of the senses is increased and in the other it is decreased but the nature of the senses remains the same. Same types of senses remain operative whether it is awakening or sleep. It could be also stated that there are two separate chambers for the sleep and the awakening in our brain or, in other words, there are two brains operating in the human beings. When the senses are operating through one brain, it is called sleep and when the same set senses is operative in the other brain, it is called the awakening. This means that the same one set of senses is alternating in sleep and awakening and this very alternation of the senses is life. When one type of senses is inactive the other ones become active and, their activation is triggered by the stroke of the eyelids upon the eyeballs. This thing causes the perception to emerge out of the sleep and enter the state of awakening.

The act of blinking or stroking of eyeballs by the eyelid resembles the functioning of a camera. A camera, loaded with a film, in spite of all its readiness and availability of an appropriate scene, cannot snap a shot unless and until the button is pushed to move the shutter. Similarly, if the eyelids do not stroke the eyeballs, the scenes witnessed do not transfer upon the brain-screen.

The first law of sighting during awakening is that immediately after awakening from the sleep one has a thought about something and this very thought is the demarcation between the sleep and awakening.

The Second law, in this regard is that when the initial thought deepens, the act of blinking is started and the scenes existing in the surrounding atmosphere start transferring upon the screen of the brain.

Third law in this regard is that brain receives information in the form of knowledge and the mind ascribes meanings to the information received. Blinking causes to pass this meaning to the respective part of the brain and the next image is put into the process. The duration of receiving information and its processing is fifteen seconds. Before the lapse of this period the other scenes replace the previous ones and this continues in an orderly manner.

Istarkha

During awakening, the sight is directly associated with the movements of the eyeballs and the eyelids. The blinking or the strokes resulting from the blinking are like the operation of the camera button, which is snapping the shots.

If the eyelids do not stroke the eyeballs, internal parts of the optic system do not function. The optic nerves are stimulated to function when the movements of the eyelids and the eyeballs stroke these nerves. If the eyelids are tied and the movement of the eyeballs is checked then the vision goes blank and the picturization of the scenes is stopped. The exercise of Istarkh; gazing in the dark, is carried out to practice to stop the movements of the eyelids and the eyeballs and the strokes resulting from the blinking process so that the sight that works in dreams could be brought to action in the state of wakefulness. When we are dreaming, the eyelids do not stroke the eyeballs. Images of the scenes witnessed transfer upon the brain-screen due to the blinking or the strokes of the eyelids upon the eyeballs.

This keeps on going because of the continuous movement of the Latifa-e-nafsi. All the feeling and senses converge towards that point where the lights of latifa-e-nafsi are directed. The lights of the Latifa-e-nafsi first of all affect the

sight, which being the subtlest of all the senses comes under the effect of these lights. This light first of all brings thoughts into the reach of our conscious mind. In the initial stages of the activation of the sight, the sight witness the outside thing within and the inner things are sighted without.

The summery of the whole discussion is that the human mind works like a mirror under any circumstances and the human soul witnesses the fantasies, thoughts, concepts and ideas in embodied form. The lights of the Subtlety of the Self (Latifa-e-nafsi) that are permeating the whole universe cause us to see the whole universe. No fantasy, thought or idea is out of the reach of these lights. This light of latifa-e-nafsi is engulfing the whole universe like a circle and is technically known as jowiya. Basically jowiya is to include both the Subtleties of the Heart (qalbi) and the Self (nafsi).

The lights of jowiya cause the human self to expand limitlessly. In order to know all the expanses of jowiya and to get it activated, control over the sleep is of basic importance and in the course of spiritual training the first lesson is to remain awake for 21 hours and 20 minutes in every 24 hours. When one masters this exercise and gets control over one's sleep the second lesson of gazing in the dark without letting the eyes blink starts. This exercise of gazing in the dark without blinking is called Istarkha and the exercise of remaining awake for 21 hours and 20 minutes and sleeping only for 2hours and 40 minutes once in every 24 hours is called talween.

Lecture 11
Inner Voice

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The whole universe including all the species and all the individuals of the species have one common single center. Apparently the various phases and different stages of life have nothing in common and appear to be diversified but no matter how much is the diversification and variation in the ups and downs or in the phases of life, these all have a unified centrality. And, the waves are the medium of this centrality. On one hand these waves or, to say, the rays emitted from this unified centrality are descending to feed the individuals of the universe and, on the other, these rays are ascending back towards their origin after completing their descent in an individual.

This chain of ascent and descent is the life. In other words, a wave or the ray is circulating in the whole of universe and keeping the circulatory movement of the wave in view, the universe appear to be having a circular structure, that is, the whole universe is a circle and when this circle moves up and down, it gives rise to six more circles. These very six circles have been denominated as 'Six Days' of Creation, as mentioned in the Holy Scriptures. God has stated in the holy Quran, " I created the universe in Six Days."

The first circle of the universe and individuals of the universe is named as Latifa-e-nafsi (Subtlety of the Self). We can exemplify this subtlety as a lamp that is emitting light. The name of the light of this lamp is the sight. Flare of the lamp makes the atmosphere bright and clear. The light of the flame of the lamp, on one hand, illuminates the atmosphere and on the other it is witnessing the atmosphere coming into the range of its illumination. The light of the lamp contains incalculable colors and the variegation of the universe is proportionate to the numbers of these colors. The light and the flare of the lamp keep on flickering causing it to become very dim, soft, strong and intense. Things upon which the light falls very dimly are conceived as a fantasy. Thoughts are produced about the things coming under the soft light. Things coming under the strong light create concept about them in our mind and our sight sees the things that come under the intense light of the lamp, id est., a vision about them is produced in our mind.

In order to see a thing, we have to pass through four stages. When an object is sighted, initially, a very dim sketch of that object is formed in our mind. This dim sketch is named as Fantasy. When the sketch becomes deeper, it turns into Thought. Upon deepening of thought, the details of the sketch transform into the features and the object is imagined. This imagination is called Concept. When the imagination is consolidated the sight catches the features of the seen object.

Rests of the four senses are produced gradually when the lights of the lamp of the Subtlety of Self scatter and disperse and the sight repeats it's functioning time and again. The five senses are produced when the lights of the Latifa-e-nafsi become busier and disperse more frequently.

A spiritual associate who enjoys the blessings of his spiritual mentor and manages to acquaint himself with the Latifa-e-nafsi, comes to know the laws related to with Fantasy, Thought, Concept and the Being; manifestation of existent.

His Divine Grace, Qalander Baba Auliya has allegorized the Subtlety of the Self as a lamp and the universe as a circle, that is, according to him, a lamp is placed in the center of a circle and the whole area of the circle is lit by the light of the lamp. The light that is lighting up the circle is a means of sighting the circle, that is to say, the flame of the lamp is sighting the universe. The variation of the sight is proportional to with the distance and the intensity of reflection.

A fantasy is produced in our mind about the objects upon which the light of the lamp falls very dimly, that is, our mind does feel a presence of a sketch but it fails to put enough pressure upon the conscious to make its presence noticed consciously. When the light gets better the sketch of the object becomes clearer and presence of the sketch is noticed by the conscious in the form of a thought. Increase in the power of thought gives rise to imagination and one can visualize the object. It means that where the light intensifies, the things existing within the cosmic circle are grasped by the imagination as the pressure of their impression is felt by the conscious. And, the objects that come under the glare of the light are seen in a manifested form.

This whole explanation reveals a very odd thing. Our eyes or the physical sight does not see anything but it is the light that becomes the eye, the sight and the vision. After becoming sight, the light exhibits itself far and nearby, close by and away. But before sighting anything on the basis of its distance, the light passes through four stages of fantasy, thought, imagination and manifestation. There are many exercises that could be suggested for knowing the laws that govern the sighting and one of them is the Istarkha that has been explained previously.

A spiritual associate can encounter different situations during the course of his attempts to see things at their levels of fantasy, thought, imagination and in the manifested forms. Sometimes, resulting the practice of Istarkha, the hearing becomes functional before the sight, that is, the lights taking the form of thoughts are converted into sounds and voices. The light that is generating thoughts in a person, in an angel or in a bird becomes an acoustic sound and is heard by the exerciser of Istarkha. This is the first step of Istarkha. Normally, the sight starts functioning before the hearing. The Holy Prophet (P.B.U.H) has stated that at the time of receiving Revelation the humming of flies and the ringing of bells is heard.

Certain material items are also used for success in Istarkha. Besides remaining awake continuously and exercising control over the sleep if the powdered peppers are applied on cotton swabs and are placed in the ears then the lights, responsible for the formation of thoughts, start echoing in the mind. When a person who is practicing Istarkha, places the cotton swabs in his ears after applying powdered peppers upon them and sits to perform muraqba, hears the echoes of distant objects in his inner. For instance, a person after practicing Istarkha, putting cotton swabs in his ears, is sitting for muraqba. Now, if he happens to think about a factory, he would be hearing the sounds of the machines of the factory from within. And, in the same way, he can hear the other voices from within.

After the activation of the hearing, during the course of Istarkha, the senses of smell and touch are also activated. If the attention is focused at a far away object of fragrance, one would smell its fragrance even if that thing is thousands of miles away. And, in the same way, if one is attracted to touch an object, he would feel it tactually even if that thing exists at a distance of thousands of miles.

I would like to share one of my personal experiences in this regard. When His Divine Grace, Qalander Baba Auliya dictated this law to me, I concentrated upon the saffron fields in Kashmir and tried to smell the fragrance of saffron. Within no time, the room was filled with the aroma of saffron. This aroma was strong enough to be felt even by my guests who expressed their surprise for such a strong aroma in my room.

Lecture 12
Nescience is also knowledge

Whenever knowledge is discussed, two things seem to be encountering invariably, positive and negative aspects of the knowledge. When we deny something, in actual effect, we are negating its existence, that is to say, there does exist that thing which is being denied or negated because if something does not exist, its denial is not feasible and it cannot be discussed at all. When we say something about knowledge, we do have some meanings in our mind about that knowledge. And, when we negate, in fact, we accept unawareness about its existence, that is, we are mentioning that of which we do not have any knowledge. It means that negation is the name of unawareness or the nescience and the affirmation is the name of knowledge.

We cannot advance in knowledge unless the nescience or the unawareness on our part is not acknowledged, that is, nescience is also knowledge. The spiritual people have named the cognition of nescience as Ilm-e-la* and awareness of knowledge as Ilm-e-illa** because one Beatific Visions pertaining to cognition is known as La and the other one is called Illa.

When a spiritual associate learns Ilm-e-la, or to say, he wants to know his Unconscious, he is required to negate all what he knew, he should forget all the worldly fantasies, thoughts and imaginations temporarily and if this is not done, he cannot learn anything.

It is not very difficult to understand. If someone, no matter how educated he/she is, wants to learn a new science, he/she is just like a child of nursery class as far as that branch of the knowledge is concerned. For learning anything new, we have to forget about all that we already know. Nobody can learn any new art or science if he/she sticks to his/her previously learnt knowledge. A person versed with English wanting to learn Urdu, would not insist upon the phonetics of English alphabet and would concentrate upon the Urdu alphabets only.

Let’s consider another example. If a child is taken to a teacher so that he could learn the language. The teacher, in order to bring the child out of his ignorance, tells him to say ‘A’. If the child starts imitating the teacher without following his own intellect and reason, succeeds in transferring his ignorance into knowledge and awareness. But if the child starts arguing the teacher instead of following what he is told to do and starts raising question as to why this ‘A’ is an ‘A’ and why it is not called ‘B’ then, one thing is sure that this child can never be able to learn anything. We are constrained to acknowledge that we cannot learn anything unless we acknowledge our unawareness, or to say, when we cognize our ignorance, we start having knowledge. Doesn’t this remind you of the statement of a Greek philosopher who had said, ‘I know that I don’t know.’ He was honored as a great philosopher because he acknowledged that he did not know.

What was there before God? Many a times people tend to ask this question. It is such a question, which does occur to every man of reason and intellect invariably and, the people who are not versed with the art of deliberation, incline to ignore this question considering it a whimsical or a passing by thought. Nevertheless, those having depth in their thinking keep on repeating this question and, when they do not find any answer to their question, they opt to deny Godhead. It only happens because they try to have knowledge by the sheer force of their intellect and with a predetermined mind and a set knowledge try to understand the nescience.

When a spiritual associate comprehends the concept of unity of Godhead successfully or fully cognizes Ilm-e-la, he steps forward on the path of cognition of God. In the beginning he cognizes himself, that is, when he finds himself nowhere despite all his efforts and the pre-existing knowledge in his mind is negated altogether, the real sense of the unity of Godhead and the exact meanings of cognition of God transpire upon him. This is the very stage, which is known as 'Lostfulness' or 'Lost in Deity.'

When a spiritual associate conceives the luminescence of La in the depths of his perception, he enters into the Unconscious rising above the limits of the Conscious. And, when it is observed by him that he has no significance in the vast cosmic scenario and that his knowledge equals to a naught, he gets into a state of absorption. In order to achieve this state of absorption, the course of discernment is required to be completed. The first stage of this course is to remain awake at the least for 72 hours continuously, which is to be followed by the habit of sleeping for 2 hours and 45 minutes. This exercise helps in developing the intuition in the spiritual associate. This power of intuition lays the foundations of that thinking, which contains the full range of luminescence of the Ilm-e-la. The efforts to remain awake besides meditating give boost and polish this thinking and when this thinking is developed, the luminescence of La start appearing in the state of Reminiscence.

When the power of intuition is further strengthened, Khizar, the Auliya on administrative duties and angels begin to appear before the inner sight. Resulting continuous performance of muraqba and interest in this regard, the spiritual associate happens to listen to them and gradually he can even have the chances of conversing with them and many unseen arrangements are revealed upon him through the angels. During performing Muraqba of La, one is required to make arrangements for keeping the eyes closed as securely as possible.

Muraqba of La

Basically, knowledge is of two types. The thing that we claim to know is called knowledge and the thing that is not known to us, we call it ignorance or nescience. But when the nescience or ignorance is taken into consideration we find it something, about which we do not know anything i.e., the knowledge about which we are not aware. Whether it is the knowledge or nescience, both are related to with the sight. Being students of the spiritual science, we have to search that what is the difference between seeing things by the physical sight and the spiritual or inner sight. Apparently when we look at something, we say that something caught our sight or we looked at that thing, in any case, analysis of sighting things suggests that this also involves blinking and the blinking is the process in which the eyeball are struck by the eyelid intermittently and as long as the eyeballs are struck either by their own movement or because of the blinking things remain in our vision.

The other way of sighting is that neither the eyeballs move nor there is any blinking involved but still everything is sighted. This sighting is the sighting of the soul or sighting the inner. This can be easily experimented in the following manner. Place a placard with a black spot on it, at an appropriate distance and start staring the black spot without letting your eyeballs move or blinking the eyelids.

I had the opportunity of noticing His Divine Grace Qalander Baba Auliya in his state of absorption and engrossment many times. I observed that in that state his eyes stayed focused on an unseen point at a far away distance, without moving or changing their focus for hours. Once I was watching him transfixed in a state of absorption when I happened to see him controlling from within, millions of strings of waves, each one tied to one creature at the other end. He was moving the light rays like the strings that were holding the creatures. Only then I realized the actual meanings of the Quranic verse, " And, indeed, We have subjugated everything that exists in the heavens and on earth".

Muraqba of La, in fact, invites us to negate all that which we have learnt remaining in the body of matter, using our reason and intellect and claim it to be our conscious knowledge. The technique to negate things is to change the method

used for sighting things during wakefulness, that is, the movement of the eyeballs should be suspended. The lesser is the movement of the eyeballs the more would be the power of inner sight. If the movement of the eyeballs is completely stopped, the working of latifa-e-nafsi is also halted and since the lights of the Channel of manifestation are feeding it, this suspension causes an over-flow of these lights, which results in the activation of the inner sight. When the inner sight is awakened and its awakening is maintained through continuous practice, its range of functioning expands to out reach the limits of the physical world. And, one starts witnessing both the material and spiritual realms simultaneously remaining within the confines of this material body or after getting librated from them.

We blink when we shift the focus of our sight or we look from one thing to another or a scene that we were witnessing changes. Blinking causes a temporary disconnection of with the lights responsible for providing information. The information about the sighted things are processed in the period between disconnection and reconnection. In order to awaken the ability of sighting things spiritually, we have to make arrangements against our habit of seeing things during wakefulness. And, the technique to do so is to suspend the movement of the eyeballs with will and determination. There are two ways for checking the movements of the eyeballs. One is to make them inactive by gazing in the dark without blinking the eyes. And, the other one is to use a blind-folder. The cotton blind folder having lint on it or a towel is tied upon the eyes in such a manner that the movement of the eyeballs is completely suspended, as long as the blind-folder is put on.

Eyes of the soul become active when the physical sighting method is abandoned.

* Literally La means naught, nothing, non-existent, no and not, and Ilm means knowledge, awareness and knowing therefore Ilm-e-La means the knowledge about nothingness and one’s unawareness.

** Ila means except, other than and confirmation of existence, etc. so Ilm-e-Illa purports to knowledge about the existents other than God.

Lecture 13
Intuition Power

Things that we know and the feelings and emotions, with which we are familiar, are known as the Conscious and the things and thoughts, which are not known to us are termed as the Unconscious. This knowing and not knowing are coexisting in us. The ways that we have not comprehended so far are known as La. We have to negate the approach of Illa in order to know the ways of La. We can find our way to the knowledge of La only after negating the life of the material world, the life of spatio-temporal constraints, which we have imposed upon ourselves in such a way that now we have got it established in our beliefs that there is no way out from the confines of this material limitations. Having the knowledge of La is the intuition.

Intuition is of four types, which are called descents. First descent is that the universe was displayed as it was there in the mind of God. This display is known as the Knowledge of the Pen. In the second descent the secrets and the mysteries of God appear in the form of Beatific Visions, which fully cover the Will of God. In the third descent, the secrets and mysteries of creation take the shape of inscriptions of the Preserved Scripturum. These very impressions of the Preserved Scripturum are known as the Ultimate Fate. After the third descent, when the creation is adored with spatiality and takes on the physical body to live in this material world, it is called the fourth descent.

It seems necessary to clear this point that all the inventions, innovations and discoveries taking place in every era; since the very Beginning till the last Ending of the universe, are all predestined and are not beyond the limits of the Era of Eternity. Manifestation of every possible happening ad infinitum, are all confined within the limits of Eternity. Therefore, whatsoever is taking place or will ever happen resulting the descent of the secrets of the Knowledge of the Pen is a display of the Knowledge of the Pen.

God has stated in the holy Quran that He is the Master of the Preserved Scripturum, whichever command He likes, He retains and, whichever He likes, He revokes.

“ Every promise is inscribed, God doth blot out or confirm what He pleaseth and with Him is the Real Book.”

Example:
There is a projector, which is being operated by an operator. The projector has a film in it. The images of the film, after passing through various lenses and the empty space, are carried on to the screen by means of light waves. A person sitting in cinema hall is watching the pictures moving upon the screen before him. Although he is not witnessing the operator, projector, film, lenses or the light waves that are carrying the images through the empty space onto the screen, yet the spectator sees the pictures.

Keeping this example in view, as long as the creatures were in the Mind of God, they were faceless, without any features but after passing through the Lens of the Incumbent when they entered the realm of the Preserved Scripturum, features were produced in them and the pictures were completed in the Illustrative Realm but thy were still devoid of the physical body. Unless the pictures wear the physical body they cannot feel.

1. In the first stage of the Intuition, the existents existed in the Knowledge of God and they were without any features.

2. In the second stage, the pictures of the Edicts got the features when these were inscribed upon the Preserved Scripturum.

3. When these Edicts reached the Erebus after passing through the phase of the Preserved Scripturum, body of lights is produced for the pictures.

4. When the pictures wear the physical body of matter, they have the realization of time and space and they find themselves confined in the spatio-temporal limits. This is the fourth stage of Intuition.

Rapt Associate, the Associate Enrapt

As described earlier knowledge is of two types, Acquired and the Presented. The knowledge that is acquired remaining in the conscious limits of time and space is known as the Acquired knowledge. All the worldly sciences and bookish knowledge falls in this category. Whereas the Presented knowledge is free from the spatio-temporal constraints. The students of the Presented knowledge can be broadly classified in two categories of Rapt Associates and the Associate Enrapt.

Spiritual Associate or simply the Associate (salik) is a person who gets to his inner by means of supererogatory worshipping rites and austere exercises. If a person despite practicing the rites and performing exercises is not acquainted with the inner self then, in spite of wearing any typical robe or dress, he cannot be called an associate. Salik is a person who follows the teachings of his religion without involving into hypocrisy and the worshipping rites help him to have first the cognition of his own self and then of God.

‘One who recognizes his self, cognizes the Lord, God.’

It is necessary for an associate that all his acts and deeds must be in consonance with the attributes of God and his subtleties are toned with the love of God. Some people call him an associate who is studying spiritualism or learning spirituality but this is not the right thing because an associate is a person whose subtleties have been toned up, that is, he has taken himself away from the worldly thinking approach, which is founded upon fictional and hypothetical senses.

Some people call that person a shaikh or sahib-e-wilayat, who is journeying on the paths of spiritualism. This is also not correct because only a person whose subtleties have been toned up can undertake spiritual journey. And, shaikh or sahib-e-wilayat is a person who enters into the Attributive Unity after progressing from the stage of Functional Unity. According to my findings a large number of Shaikhs are such people, who even do not know about the scientific values of dreams and what to say of the other spiritual abilities. Some even do not know the abc of spiritual sciences. And, this is the reason that spiritual sciences have been mystified and are used only to attract the people, mostly for fun sake. Obviously, a person, who does not know anything, cannot teach others.

Once Qalander Baba Auliya had said to me that 25% people in the era of the Holy Prophet (PBUH) were spiritual persons but nowadays only one out of 1.15 million people turns out to be a spiritual person for the obvious reason that those who are claiming to the Spiritual Associates and sheikhs are actually working against the norms of spiritual sciences.

Another thing, which is commonly misunderstood, regarding the definition of Associate Enrapt, is that the people who are insane and mentally ill are called majzoob (Rapt). How can a person, who is the heir of the spiritual knowledge, be mad or insane? People debate that majzoob is superior to salik but then how this would be decided that who is the salik

and who is the salik majzoob (Associate Enrapt)? Majzoob, in actual fact, is the person whom God has attracted towards Himself.

We have mentioned the obligatory and supererogatory worshipping rites, which includes all the religious and social laws prevalent in a society and which are binding upon every individual of the society. When the subtleties of a person are toned up because of his efforts and observance of the supererogatory rite, he is called salik or Spiritual Associate. But in order to get to the level of the Unity of the Being, one has to have that thinking approach activated in him, which is the thinking pattern of God and a majzoob enjoys the thinking pattern in which he is in close affinity with the will of God. It has been stated in the holy Quran that those who are firm in their knowledge, know that knowledge which is the personal knowledge of God and they say that they believe that everything is from God.

It must be remembered that certitude is directly related with the observation. One cannot believe anything unless it is in one's personal observation. A person with natural tendency of having firmness of knowledge gets into the observations of the underlying invisible and unseen world. He fully comprehends this fact that there is a Reality that is functioning in the background of every unseen phenomenon and this unseen world is established because of that Reality. The movements that are taking place in that unseen world are causing the universe to be. Where this thing has been mentioned in the holy Quran that God pick them towards them, actually, the reference is made to a Rapt, or to say, a majzoob is hinted there who is pulled towards God.

Lecture 14
Correlation of Knowledge

Normally the Sufism and spiritualism come under criticism that the Companions of the Holy Prophet (God be pleased with them) did not take the trouble of compiling the spiritual sciences in the era of the Holy Prophet (PBUH). And, since the Companions (R.A) did not properly document the spiritual sciences and no authority as such is found on the basis of which the spirituality could be acknowledged. This also is said that this all is an ancient knowledge related to Hinduism or the mysticism of Judaism or Christianity, who had opted to take refuge in monastic ways of life after dissociating themselves from the obligations of the worldly life. And, that God has not created the universe and its beauties to be avoided, to escape from them and confine in isolation. It has always been attempted to condemn Spiritualism and Sufism by objections like these.

The relation of man and jinn with God is basically of two types. One, when the Beatific Vision of God attracts a person towards itself and God and the Attributes of God are firmly established in the thinking pattern of that person and whenever he attends to any worldly matter his attention should remain directed towards God. This was the thinking pattern of the prophets of God. One form of this certitude is to practically feel the presence of God. Holy Prophet has termed this type of certitude as Martaba-e-Ehsan.

As far non-compiling of knowledge in the times of the Companions of the Prophet is concerned, it was only because of the fact that the devoted companions were so much in love with the Prophet (PBUH) that to quench the thirst of their souls the sheer presence of the Prophet (PBUH) was enough for them. And, they used to remain engrossed, for the most of their time, in the personality, sayings, acts and deeds of the Prophet (PBUH). They had a special interest in whatsoever the Prophet (PBUH) used to say and because of their close association with the Prophet (PBUH) they had developed the ability to have access to the actual meanings of that what the Prophet (PBUH) had said to them. They used to fully benefit themselves from the electrifying effect of the personality of the Prophet (PBUH) and his sayings, upon which they used to contemplate with devotion and love. This did not let them feel the need to devise any separate mechanism to store the radiances in their souls by means of any austere exercises or practices. They were familiar with the charismatic personality, radiant character and the prophetic approach of thinking of the Holy Prophet (PBUH) without any significant conscious endeavors on their part.

His Divine Grace Qalander Baba Auliya has stated, “ When I had the opportunity of visiting the celestial realms, I noticed that the Human Souls (Arcanum and Spirit Subtleties) of the Companions were radiating with the luminosity of Quran and Ahadiths, that is, they were full of luminosity of Divinity and the prophethood.”

He also states, “ For this reason, the literature of that era is found to be devoid of recital and other like materials regarding the spiritual values. But, when the glow of Quran and Ahadiths started fading away from the hearts of the people after the third generation of the Companions, people who had thirst, felt that if they did not strive to pass on the spiritual knowledge to the coming generation, it would be a great loss. So, they looked for the means to store the prophetic luminance in their soul to enable themselves to have the cognition of the Lord and devised rules and evolved a system so that the every follower of the Prophet (PBUH) could benefit himself from the spiritual knowledge by using it for the cognition of the soul and the Lord.

Shaikh Najumuddin and his disciples like Shaikh Shahabuddin Suharwardi and Khwaja Moinuddin Chishti selected those verses of the holy Quran and the Appellations of God, which could help in maximum storage of the luminosity in the human mind.

These things are not found till the ear of Shaikh Hassan Basri. It is an historical fact that Hazrat Ali had forbidden all the preachers from preaching except Sheikh Hassan Basri. After the era of Hassan Basri, a time came when the people started losing their interest in acquiring the knowledge about God and His attributes, which was there in the era of the Companions of the Prophet so the Spiritual scholars devised methods for developing the spiritual approach of thinking. The method and the system developed for having the prophetic approach is, technically, known as the Correlation of Knowledge.

Qurb-e-Nawafil- : Qurb-e-Faraiz

For learning the spiritual knowledge and to enter into the spiritual realms there are two ways, one is Qurb-e-Nawafil and the other is Qurb-e-Fariz and both of them are transferred to the spiritual associates, either from their mentor or from a spiritual person. The spiritual knowledge that is transferred from the souls of Auliya transfers by means of Owaisian Correlation.

Owaisian Correlation

Hazrat Abdul Qadir Jillani discovered this correlation, for the first time, during conducting influence. The spiritual knowledge is transferred to the soul of the Associate, by means of this correlation, from where it spring up like a fountain. This correlation is still in practice. Benefits of this Correlation are delivered secretly through the Exalted Angels, Souls of the prophets or the souls of the Auliya who enjoy the affinity of the Obligatory rites; Qurab-e-Faraiz. For enjoying the benefits of this correlation presence of the physical body is not necessary. It is a very powerful and potent correlation, which is displayed at some later stage of life and sometimes the person who happens to have this affinity does not know about it, till it is actually expressed.

When ain or sabita are filled with the spiritual knowledge transferred through the souls of Auliya, prophets or the Exalted Angels, as the case may be, the spiritual associate enters into a state of Observation and first thing he witnesses are the Exalted Angels, which include the Group of Gabriel, Michael, etc. These exalted angels can be witnessed in Baitul Mamoor; The Inhabited Dwelling, the second last station of the Angelic realm, after the High Throne or Ursh.

Nisbat-e-Sukaina

This is the Correlation that was enjoyed by the most of the Companions of the Prophet (PBUH). As stated earlier, the Companions had so much interest in the personality of the Holy Prophet (PBUH) that their ains were filled with the luminosity of the prophet-hood. Definition of this correlation is that a spiritual associate is absorbed into a spiritual person or absorbs a spiritual person in him. After this absorption the state that prevails upon the associate is know as the Correlation of Quiescence, which is the out-come of the combination of love and raptness.

This correlation helps in transferring the thinking approach of the spiritual mentor to the associate and his thinking pattern changes to such an extent that he also starts thinking in the same terms just as his mentor does. All his acts and deeds just become the same like the one of his mentor’s.

Once a person visited a sage and saw bandage tied around his leg. When inquired, he was told that because of pain he was wearing that bandage. Then, he went to see one of the disciples of that sage and to his astonishment, he saw that the disciple, too, had the bandage on his leg because of the pain.

Correlation of Love

When the thinking approach of the mentor takes its roots deeply in the associate, the subtleties of the associate starts getting toned up. In Sufism, toning means to get away from one's original design and be molded into the mentor's frame of design. When this happens the subtleties of the associate are showered with the Elohistic Luminescence and the roots of love of God are established firmly. And, whenever the associate looks into his subtleties, he witnesses God. In his poetic way, Khwaja Moinuddin Chishti said, I behold the Friend with every breath of mine.

Correlation of Raptness

This is the correlation that, for the first time, was given the name of the 'Trace of the Untraceable' by Khwaja Bahaulhaq Waddin Naqshbandi and the same is now termed as 'Memory' by his followers. When the mind of an associate is turned toward that direction where the lights of Eternity prevail and the impressions of pre-eternity are found. When the pre-eternity impressions; the Mind of God, becomes the focus of attention, the associate is engulfed by a state whence none except God is found. He starts witnessing God in everything, existing or non-existing. It becomes his second nature that in every movement in every action, in every deed, voluntarily or involuntarily, he starts searching for God and his mind at its own finds a clue to the unity of Godhead. When this situation intensifies and the associate is fully entrapped in it and finding no way out, he surrenders himself at the mercy of the engulfing lights of this correlation.

Let us consider this example.

We invariably drink many glasses of water daily but this thing seldom comes to our mind that what this water is, how does it quenches thirst, from where does the water come, whether this water is from the well, is it the tape water, is this from a river or a spring? Ordinarily these things do not occur to us. We take water when we feel thirsty and that all. But the person enjoying this correlation searches for God even in a glass of water. He thinks about God who has created water. His deliberates about water and discover the various resources of water supply to the creatures, for instance, the ocean, the evaporation turning into clouds, raining and snowing on the mountains and then melting of snow to flow into rivers.

Similarly is the case of a child born in a family. News of a new birth pleases everyone around and that's all. But, when a percipient, cognizer or an associate of this correlation looks at the new born baby, unintentionally he starts thinking that God provided the baby all the resources in the womb of his mother for more than nine months and God, who provided this baby with sustenance in the womb of his mother to nourish him, is also providing his share of the sustenance to him and will continue to do so as long as he lives.

But, contrary to this, a man in his sixties never gives to it a thought that once he, too, was a day-old-baby. An associate of this correlation goes over this, again and again, in his mind that God provided him provisions when he was only a day-old-baby and continued till this day of his life when he is in his sixties or fifties.

Gradually the effects of this correlation overpowers him that the mind of the spiritual associate is taken off from everything and he starts thinking that, in actual effect, he does not have any significance of his own. God encompasses his existence, he is born under the umbrella of God, he is reared up under God’s caring supervision and he will be transferred to another world after spending his life remaining within the encompassing limits of God’s reach. This state overpowers his conscious, intellect and reasons in such a manner that all his ego, will and authority fades away in the shades of this correlation.

Lecture 15
Persona Major

Correlation of any type establishes between two human beings only because of the mental attachment and harmony of thoughts. Aayan of the Companions were toned because of the radiant effect of the prophetic approach, which they assimilated because of their love for the holy Prophet (PBUH). The more did they love the Holy Prophet (PBUH), the more they were charged with the radiance of the Prophet (PBUH).

It has been explained in detail that toning of subtleties means getting away from one's personal approaches and leaving aside the self adopted viewpoints in order to have another approach of thinking. Normally a person spends his life according to the standards adopted due to his mental inclinations and the breeding set up. And, for entering into a new set up of thinking, one has to leave the former approach, that is, one has to negate the one's own thinking pattern and, not only that he has to negate his thinking approach but also lets an other approach dominate him. The more other person's approach dominates, the more quickly change takes effect in the one who allows to be dominated. And, gradually, two persons start having similar approach of thinking, that is, the person that dominates the ego of the other, becomes his mind as well.

An incident of Khwaja Baqi Billah is narrated to illustrate the extent and the effects of the dominance.

A baker befriended with Baqi Billah. Once Baqi Billah, in his good humor, told his friend that he might ask for anything from him. The baker, taking the liberty, said, "I always wanted to be like you, so make me like yourself."

Baqi Billah tried to avoid but the baker was determined, so he made the baker to sit opposite to him and spread his cloth over both of them and started influencing the baker. It is a historical fact that when Baqi Billah removed the cloth, after conducting his influence upon the baker, two identical persons were sitting there. The identity of Baqi Billah was infused in the baker in such a way that he was transformed into an altogether a new person. The baker could not bear the spiritual pressure of Baqi Billah's influence and lived only for few days and expired.

When personality of the mentor encompasses the spiritual associate, his thinking approach also changes according to the hold exerted by the spiritual mentor. Finally a time comes when the thinking approach of the associate becomes just like that of his mentor. In short, correlation is the name of transference of the thinking pattern of the spiritual mentor to his disciple or the associate. The mental endurance and other spiritual abilities of the associate also develop with the change in his thinking approach i.e., if the speed of the mentor's flight is sixty thousand times then, gradually, the disciple's speed also increases to become equal to that of the speed of his mentor.

Once the Holy Prophet (PBUH) asked Gabriel, "Do you see Him when the message to be delivered to me, is given to you?"

Gabriel submitted, “I just hear a voice, I can’t dare to fly beyond the limits of Baitul mamoor. It is not possible for me.”

The Holy Prophet (PBUH) said, “This time fly with my rapport.”

This proves that the transmission of correlation helps in increasing the abilities and endurance.

Correlations, as mentioned by Auliya, are of many types and then each one has many stages but this all means only one thing that how much one is in love with his mentor and that how much he cares for his association with him.

Knowledge keeps on accumulating gradually, in an associate because of his correlation with his mentor and finally there comes a time when the associate is overpowered by the correlation of his mentor. After this stage, the correlation of the Holy Prophet (PBUH) encompasses the associate in such a manner that he remains engrossed in thoughts of the Holy Prophet (PBUH) for the most of his time. His attention remains focused in the teachings, manners and the qualities of the Holy Prophet (PBUH) and when his subtleties are toned up with the correlation of the Prophet, a state of compassion is produced in him. He finds himself melting in the love of Holy Prophet (PBUH). Tears fill up his eyes whenever he happens to hear anything in praise of the Holy Prophet (PBUH). He feels like dedicating every moment of his life to the Holy Prophet (PBUH).

This stage is followed by the third stage of obscure light. His thinking approach starts reflecting the approach of the prophet and he considers everything for the sake and care of God, that is, whenever he has to attend to anything, first of all his attention is directed towards God and in this way he establishes his rapport with God. It becomes his second nature to associate everything with God, recites Istegfar and reflects upon the attributes of God. He remains in the remembrance of God, ponders upon the signs of God and feels delighted that man reflects attributes of God.

For instance, everybody sees flowers and passes by either after appreciating the color and the fragrance of the flower or without paying any attention to them. But, the person whose subtleties are toned up with the unification of thoughts would associate the color, the delicacy, the beauty and the fragrance of the flower with God thinking that how perfect is the creation of God. How wonderful is this creation; the earth that produces flowers of every kind and genre, al in one place. When he sees a child, he feels a wave of delight running through him. He appreciates very beautiful thing that he sees, he sees beauty even in apparently bad looking things.

When the person whose subtleties are toned up with the color of unification and the thinking approach of Holy Prophet has transferred to him, sees a child, he looks at every part of the child as a sign of God and thinks that what a magnificent work that a complete person is hiding in this small kid, which is being displayed gradually.

Technically, this transference of the thinking approach is called ‘Descent’. There are three types of descents. In these descents on one hand, the waves are vivid and on the other these descend are in latent form, that is, these descents at one side are prominent and on the other they remain obscure. The First vivid descent is called Sirr-e-akbar (the Great Secret), the second is the Rooh-e-akbar (the Great Spirit) and the third one is Shakhs-e-akbar (Persona Major), which keep on pouring into mind ceaselessly.

According to the spiritual masters the Shakhs-e-akbar; Persona Major, is the Universe.

Time and Space

Students of Qalander Shaoor Academy must have developed this understanding by now that Nisbat; the Correlation, means transference of the thinking approach. The more a correlation is deeply rooted in the mind of the spiritual associate, the more knowledge transfers to him because of his rapport with his mentor. It is one of the characteristics of the adaptation of the mentor’s thinking pattern by the spiritual associate that the stocks of knowledge stored in the mind of the mentor, descend into the sabita, aayan and jowiya of the associate in the form of waves.

The basis of the universe that is sighted by our physical eyes is the light. It is such a light, which has fluidity in it. This very light and its fluidity have been termed as maa (water) by the holy Quran and gases by the modern sciences. Fluidity, in spiritual terms, is the property of formation of shapes because of combination and concentration of hundreds of gases.

Let us take a glass of water. Throw this water on a wall. The water after hitting the wall would spread over the wall. If this water were observed intently, different shapes and forms would be seen in it. Just as the water makes various shapes after colliding and spreading over a wall, similarly, when the descending lights strike against the screen of the universe, they form themselves into the shapes of countless creatures and the existents of the universe.

The basic ingredient of the formed shapes, after striking of water (maa) against the screen, resembles the mercury. The bodies formed from the flow and intermingling of lights with one another are known as animals, vegetables and inanimate things.

His Divine Grace Qalander Baba Auliya has named the primary form of gases made from the light waves as nasma (aura), that is, the nasma is the name those basic waves and rays that initiate an existent. The waves of these lights in their flowing state can be taken as lines drawn upon the canvas of the universe. These lines, unlike the lines we are familiar with, are scattered in such a way that neither there is any distance between them nor these are infused into one another.

A movie film displayed in a cinema house can be taken as an example for understanding this thing. The light waves flow from an opening towards a screen for their display in the form of different forms and shapes. The lights rays emitting from the projector do not have any distance between them nor they are infused into one another and every line is carrying one or the other feature of a picture. Just as the lights after discharging from the projector turn into pictures after striking against the screen, similarly the nasma lines after passing through the space take the form of material bodies. These nasma lines are the basic component of the material bodies but unlike the rays emitted from the projector the physical eyes cannot sight these lines, these can only be witnessed by the inner or the spiritual sight. These cannot be seen even using the material gadgets although their effects have been notices by means of laboratory equipments. Reflection of the nasma has been seen and is named as aura but seeing the nasma using material equipments is still to be made possible.

Nasma are the waves responsible for the formation of the physical features of the creatures. These are of two types, simple and compound. The waves of simple and compound nasma are permeating the space and both contain forms and features. These not only transform into forms and features but also reflect these features for others.

Senses are produced from the effects of the waves of nasma. When these waves descend in the human mind, very mild pressure is produced, which remains imperceptible for the senses. This mild pressure, known as fantasy, can be related to with any activity of past, future or the present life. When this pressure increases, senses feel a vibration, which forms an out line or a sketch of a picture upon the screen of mind. This state, according to the Sufis, is known as thought.

When these waves sink deeper in their descent, the outline becomes more vivid. This is the state of imagination. Then the imagination gives rise to the feeling and when the feelings gain depth, the latent colors in the waves of nasma become evident, or to say, feelings become colorful. At this stage, the fantasy-cum-thought-cum-imagination-cum feeling takes the form of a manifestation displaying all the features in detail.

In terms of the worldly sciences we can define nasam as the lines drawn to make a drawing. If a drawing is made in such a way that only the vertical lines are used to depict a picture or a design then this is the state of simple nasma. In another case, a graph paper having vertical and horizontal lines is used for drawing pictures. The small squares of the graph paper are used as a unit of measurement for drawing the outlines and features in a sketch. Similarly the waves of compound nasam provide a base for the material bodies. Species and their specific features are formed from these very waves or lines of nasma.

According to the laws of the Preserved Scripturum, the colors transform into manifestation after filling the perception with colors, which happens only when the depth is produced in the feelings and until then these waves cannot be given the name of a color and for this reason the physical eyes cannot see them. In fact the colorless waves or the lines of nasma are the six main movements of the universe and the individuals of the universe. These waves, lines or the colorless rays multiply and divide according to their concentration at any one point. The gravity is result of the descent and dispersal of these very waves and the rotations and revolution of the very waves produce periods of time.

The concentration of these waves, on one hand, introduces us with spatiality and, on the other, with time, which is another name of the dispersal of these waves upon the mind. The descent, dispersal, rotation or circulation and their multiplication and division are known as absorption of nasma that is, the nasma takes the form and figure of a feasible object according to its requirements and physical demands. Feasible, in terms of Sufism is such a thing, which in its last stage or after its completion, can be sighted by the physical eyes. As long as an object does not start existing in the form of solid materiality, it is known as Reality (tahaqaq) or Illustrative Form (tamasl).

The spiritual sight witnesses the initial stages and the physical eyes see the creation in its final stages. Nasma, in fact, is that hidden light which can be seen with the help of the lights of noor.

Light and Noor

The movement of the five senses is of two types, in one type the physical eyes see and in the other the spiritual sight witnesses but the object remain obscure from the physical eyes. The form and shape that is sighted by the physical eyes is known by the Sufis as Embodiment or simply Body and the form, which is seen by the spiritual sight, is called Reality or the Illustrative Form.

Important thing about the sighting, whether it is carried out by the physical organs or by the soul, in both the cases, light is the basis and the light can be seen in the light of noor. And, noor is that hidden light, which not only is sighted but also helps in seeing the other hidden lights. God has elaborated this thing in the holy Quran saying, “God is the Light of the earth and the heavens.”

That which we call sense, it might be any one of the five senses, has two components or sides. One is the side that has features, is solid and can be witnessed by the physical eyes. Other one is made of lights but has all the features and the

senses. In simple words, everything existing in the universe is either corporeal or incorporeal. The corporeal body is solid matter and is made of flesh and bones. The incorporeal body is just like the physical body but is made of lights. Pictures appearing on the screen of a television set could be taken as example in this regard.

The body of lights is incorporeal and the physical body of flesh and bones is corporeal. The corporeal body also has two sides. One is body of those lights, which are visible, and the other is the body of those lights, which are invisible.

The incorporeal body, too, like the corporeal body has two sides. One is the light and the other is the noor. Noor is such a hidden light that causes sighting of the incorporeal body. Every creation existing in this universe has two aspects or sides and nothing completes without having these two sides.

According to the laws of Preserved Scripturum, everything in the universe, whether it is corporeal or incorporeal, cannot be without features and a typical form, whether the physical eyes can see it or not but the sight of the soul beholds just as the physical eyes see the material objects.

The fact is that an incorporeal thing also has form and features just like the corporeal body. The incorporeal body of an object or the halo graphic existence of a body is called Hiola or the astral body. Existence of a body starts in an illustrative form or hiola and is then, manifested in the physical form. As long as the form and features are in the hiola, it is the simple nasma but when the simple nasma, or the incorporeal body exhibits itself in a physical form, it is known as the compound nasma. Compound nasma also purports to gravity and no matter how temporary and short-lived it is, it is inertia. The name of this inertia is the solid sense. The corporeal body is the Compound Nasma. The incorporeal body is the simple nasma. Whether it is simple or compound nasma both are motions. Simple nasma is the singular movement, which flows from one direction into the other. The compound nasma is the result of such a movement that flows in the opposite direction of the singular movement in such a way that it infuses in it. This dual motion is the Compound Nasma. The features and impression formed in the singular movement or the Simple nasma are jinns and the world of jinns. And, the features and impressions formed from the dual motion are man and the world of man.

As long as the motion is imperceptible it is Illustrative form and when it becomes perceptible it is called matter.

Lecture 16
Supremacy of man

The waves or the strings of light that are flowing in the lengths and widths of the universe are weaving the fabric of creation of this universe. All the movements of life are based upon these very strings of light. Particular characteristics are represented by the particular wavelengths of these waves and every characteristic is associated with one or the other form or feature, that is, every species, every individual, every characteristic, every shape and form of this universe is associated with a particular mode of movement. The combination of these very specific movements results in the form of individuals of the universe.

One aspect of the picture, which is made of lights upon the screen representing the warp and weft, is the picture by itself and the other one is the strings of light that are making the picture.

The universe and its individuals, in their existence in the realm of souls, do not have any classification of perception or sensation. All the ingredients and components of the universe exist in a state as if they are imaginations only. They do not know, what they are, where they are, why they are and, for what purpose they are?

In order to put an end to this silence and the static position God granted hearing to the individuals with His Voice. The moment the hearing transferred to the creatures, the first stage of Dimensions came into being, or to say, the first impression of hearing was incorporated in the individuals. And, besides having hearing they also had this realization that someone is calling upon them. The second dimension; the sight, came into being when they paid attention to the heard Voice of God. With the sight the sense of identification was also produced. And, when the dimension of understating was produced, it was expressed by means of the speech. And, with having the ability to speak the faculty of accepting or rejecting something was also produced in the individuals.

When two aspects become adjacent and many other aspects support these two, then, this collective form of various aspects is known as the Existence of a Being. In spite of becoming adjacent the different aspects are can be specified individually and this very specification is the time and space. Or, to say, the demarcation between the various aspects of the existence of an object is the time and space. Time and space do not exist in the Realm of the Souls. An object exists there in the form of an Edict (ammr).

One side of the motion is always dominating upon the other. The dominant side is called Persona Major and the side that is dominated is known as the Persona Minor.

The grant of knowledge of the Names to Adam, as mentioned in the holy Quran, actually means that Adam was granted the knowledge of the properties and characteristics of all the existents of this universe. This knowledge of properties and characteristics defines that what Appellations of God, after becoming potentials, are functioning in an object. The

Knowledge of the Names means that God taught the knowledge of the structural formations, characteristics, qualities and traits to Adam and only because of this knowledge man enjoys the supremacy over all the other creatures of the universe. Man's status of the Persona Major is also due to the very same knowledge that enables him to act as a vicegerent of God. Man is superior to all the individuals of the universe whether these are the angels of higher ranks or of the lower cadre, jinns, animals, vegetables or inanimate objects. If a person does not have this knowledge then, he cannot have any superiority over the other creatures.

Elohistic Appellations

A close study of holy Books and Scriptures confirms this fact that God tells the same one thing in different ways and in different styles. When the narrations of the holy Quran are taken into consideration, it is observed that the one thing has been repeated time and again, sometimes even in the same words. Apparently the repetition of contents is not very appealing but actually the purpose of reiterating something is to enable the conscious to grasp the stated thing easily. In view of the ability of the human conscious one thing is narrated in different angles so that it could be learnt and memorized. This helps in having a developed consciousness. God wants us to ponder upon the creative factors from different angles, in different styles and with the help of various examples.

When God wants us to take notice of His Lordship and Creativeness, He gives the examples of the existents scattered upon the surface of the planet earth, sometimes the Heavens, High Throne and His Seat of Authority are referred, and sometimes, we are made to delve in the example of raining from the clouds. He invites the human conscious towards His Creativeness by giving the example of winds. Mentioning about His bounties and bestowals in Surah Rehman, it is stated 31 times, "And, of which favors of your Lord, will ye deny."

This is the style of God for narrating things, and it is such a way that does not alter or cease to take effect. All the prophets of God did say that they were not saying anything new. The Holy Prophet of Islam (PBUH) also said the same. When the teachings of the prophets of God are deliberated upon, it is observed that all the prophets proclaimed the same one thing. But, every prophet explained it by giving different examples in a manner befitting the approach, level of understanding and the intellectual needs of his people.

In order to describe the creative process of God, Christ told, God said, Light! And there it was.' Mohammad (PBUH) states the same thing in these words, 'God is the Light of the Earth and the Heavens.'

For denouncing the greed, hoarding and materialistic approach, Quran says, ' Inform them of a severe penalty who accumulate gold and silver.' The Bible states the same thing in these words; 'Tell your fellows, if they are told that a camel could pass through the needle hole, this might be true but if someone says that a wealthy person is admitted in the Paradise, this cannot happen. Here the same one thing is described in different ways. Obviously, a person facing 'severe penalty' will not be 'admitted into Paradise'.

Likewise, when the teachings of all the Holy Books are delved into deeply, it is observed that the main thing they all are preaching is the same one thing but the ways of stating things are different.

Lecture 17
Fate and Destiny

A special bond or an affinity exists between man and God. God created this universe so that He could be cognized. Creator created the creatures with love and provided the universe with resources to be alive and kinetic because of this love. This chain of providing resources is established in such a continuous and incessant manner, which cannot be disrupted or suspended. In order to make understanding of this magnificent system available God sent those people to whom God had given this knowledge and they were also given the powers of His vicegerency.

The system dealing with maintenance of activities of life, generation, distribution and providing of resources and sustenance in spiritualism is called Administration (takween). For having proper understanding of the creative process and that what properties and the attributes of God are partaking in the creation of the universe, one has to enter into the administrative set up, and for that the knowledge of the administrative functioning is necessary. According to the holy Quran, God taught the knowledge of administrative matters only to Adam who was selected from amongst the whole of the universe to deputize God and be His vicegerent.

God created the universe so that He is cognized. It was necessary for the cognition that there must be someone having the knowledge of the creative factors of all the species and their individuals. This responsibility was given to Adam. Since this knowledge deals with the creative formulae known to God only therefore the man versed with this knowledge enjoys the status of His vicegerent. With the appointment of man as the vicegerent this also became certain that he has the right to exercise his powers in any department of the cosmic administration set up. To wit, God gave man the authority to organize and operate the cosmic set up using the lights of the Elohistic Appellations. This very authority has been termed as the trust reposed in man. When we talk about the vicegerency of God, it becomes mandatory that the basis of the universe must be understood clearly. Takween; Divine Administration, is the name of that collective program which includes all those principles, formulae and laws that govern the creation and all the rules, doctrines and quantities that are involved in the smooth functioning of the universe.

Just as the functioning of various departments of country comes under the ambit of Administration similarly, running of the cosmic program is known as takween. When the very reason of the Administration is taken into consideration, first of all, we have to resolve that how did this universe come into being.

According to the Spiritual Masters, creation and formation of the universe comprises of four sections. The first phase of the universe is its existence without involving any means and resources; this section is called Abdaa (Innovation). This is the first section of the Divine Administration as well as the beginning of the universe, that is, the universe started to exist without involving any means or resources for its creation. God said, “kun” and the universe came into being. When the phases of life started taking place and the forms and features and movements were produced in the existents the second section of Divine Administration, which is known as ‘Formation’ (khalq), was made out. The third section of the Divine Administration is the Policy (tadbeer), which comprises of all the affairs and activities of the existents’ life in their sequential order. Fourth section is that of taddalla (Inclination), where the regulatory decisions about the fates and predestinations are compiled and finalized.

The first section of Divine Administration is that the whole universe came into being simultaneously without any means and resources. Whereas, it is our common observation that nothing can come into being if the means and resources for its existence are not there. Not even a single instance can be found where the resources have not been used, but it is the quality of the Creator that He is not indigent of means and resources. His Intention and Will causes the means to become automatically available, which transform into manifestation after embracing the cosmic features.

The second section is that whence the individuals of the universe had the realization of having formats of motion and rest and that they have to have their individual forms and features. The movement of the universe started from this section. When the universe was brought into being without any means and resources, it was devoid of any movement nor were the existents aware of their forms and shapes. They all were in a state of bewilderment and that’s all.

When the movement started in the second section, the life of the existents was put to order and they came to know that each one of them has its own individual place in the universe. And, when they had this knowledge that they have their own individual identity and norms of motion and rest, they also realized that their life is confined in such a sphere where it is bound to obey the predestined decisions.

The four sections of the Divine Administration:-

1. Creation, without any means

2. Commencement of the movement

3. Self-realization and order

4. Creatures are bound to predestined decisions.

Cosmic System

Knowledge of the four sections of the Divine Administration was given to Adam so that he could fulfill his duties of looking after the cosmic affairs as the vicegerent of God. The main difference between the working of God and man is that when he as the vicegerent of God runs the system, he is indigent of means and resources whereas when God Wills, the creations come into being and the fates are compiled. Man is the only privileged creature of the entire cosmic family who has been raised to the exalted position of the vicegerent of God and is given the authority to carry on the administrative works of the Divine Administration in the Cosmos. Or, to say, God has given him the powers to rule over the entire universe. In actual effect vicegerency is the authority to rule and there are many people who head their respective departments and sections of the Divine Administration just as we see in the worldly administrative set ups.

I had the honour of asking this question from His Divine Grace Qalander Baba Auliya that after having been appointed the vicegerent of God, how does man exercise his powers over the universe that God has created and when the universe has already come into being, and the decisions concerning the fates has also been taken and the individuals have been programmed for their motions and rests then what is that job which a man has to complete in his capacity of the vicegerent of God?

In reply to my inquiry Qalander Baba Auliya said, “Creation of the universe is ever continuing. New stars and planets are being created every moment and the old one are disintegrating. Those whom God have selected and appointed as His vicegerents look after all such affairs. When God wants to make an addition in the Cosmic Creation He assigns this task to His vicegerents. It is their duty to prepare a detailed account of the form, shapes and resources required for the lives of the existents along with settings of their motion and rest and to present it to God for approval. This might be easy to understand in this way that God issues certain directive, His vicegerents makes a policy in the light of His Directive and if that policy is approved by Him the other countless individuals associated with His Divine System of Administration set to work to get that policy implemented. The angels duly assist the vicegerents but they have no personal authority as how these policies are to be implemented.

Adam in his capacity of the vicegerent of God is the ruler of the universe and exercises the given authority in maintaining the quantities and the sequence of the motions and rest. God taught all the mysteries of the life and the secrets of motion and rest of the universe so that he could fulfill his duties as His vicegerent.

In the course of our discussion about the structural formation of the universe it was elaborated that the place from where man’s rule over the universe begins is the inner of man and where that rule is demonstrated is the manifested realm. The descending orders of the vicegerent of God after adopting forms and features and this descending state is the time and space.

The countless sections of movements are related to with the soul and the soul is associated with the Beatific Vision, which has two sections of akhfa and khafi. The combination of akhfa and khafi is the Great Soul and the Beatific Vision descends or where the form and features are produced and movement is initiated in the Beatific Vision, is the Arcanum Subtlety or latifa-e-sirri and the formation and the functionality keeps on increasing with every descent. There are six sections of the soul. Two of them are the inner sections and the other four are outwardly manifested sections. Inner sections purport to the Absolute Beatific Vision and the manifested sections are related to with the form, shapes, features and the movements of the creatures.

The very first current of the Beatific Vision is called the channel of Black Draught (Neher-e-tasweed), the first descent of the Beatific Vision is known as Channel of Abstraction (Neher-e-tajreed), which in its next descent becomes the Channel of Evidence (Neher-e-tash'heed) and in the final stage of its descent it becomes the Channel of Manifestation (Nehere-e-tazheer). Evil thoughts find their way in whence the features start taking shape in the Beatific Vision after it starts descending. The formation of features is an indication of getting away from the Beatific Vision, which results in our falling prey to the evil thoughts.

Arcanum Subtlety (latifa-e-sirri) is the first section of the Human Soul and the place from where the whimsical thoughts find their way and man, after falling prey to such whimsical ideas, try to be oblivious of the God's Attributes of Lordship and His Absoluteness, id est., man tries to get away from his root-cause and this aversion, in fact, is one's getting away from the Absolute Beatific Vision of God. It is necessary to know the Knowledge of the Elohistic Appellations, which can enable a person to be acquainted with the Beatific Vision, so that he could remain safe from the evil thoughts and whims.

Lecture 18
Exercising Influence and the Knowledge

If knowledge of a thing does not exist, that thing cannot be manifested. By now, we know that the universe is name of the personal innate knowledge and attributes. When God wanted to create the universe, all the forms and figures, features and designs, styles of motion and rest and the supply of sustenance and provisions for the life of the entire universe and its existents, was there in the mind of God. The universe and all its ingredients and components already were there in the Mind of God and their existence in the Mind of God is the Knowledge of God.

An object or the universe is knowledge first and then is the object or the universe. Since the knowledge of object is the personal direct knowledge of God therefore it is everlasting and the object is the manifestation of the knowledge therefore it perishes. It is hidden in the creation of everything that, on one hand, it increases and, on the other, it decreases. This activity of increases and decreases finally annihilates.

Knowledge of God is a Beatific Vision. The Beatific Vision descends to become noor and the noor descends to take the form light. A manifestation is created from the Beatific Vision and noor and merges back into the Beatific Vision and noor.

One of the terminologies of Sufism is the Conducting Influence, which is a term broadly used to indicate that a change in the feature of an object is inducted using spiritual powers and this also comes within the ambit of the Conducting Influence that the human thoughts, will and determination is influenced. The influence can only be conducted in the knowledge of an object and not in the object. A close analysis of this thing reveals that the entire universe is a practical demonstration of the Influence Conducted by God, that is, the knowledge of the objects as it was there in the mind of God, God conducted an Influence in that knowledge and the universe came into being.

The spiritual masters conduct their influence in the knowledge of the object according to the same law. Conductive Influence (tasurruf) is of three types; Miracle, Wonder-working and Sorcery.

Sorcery is that form of influence, which is conducted upon a person for a specific purpose by the evil spirits of Limbo or the demonolater jinns. The evil spirited people, whether they are the demon jinns or the ghosts from Limbo get hold of a person who has a natural tendency of enjoying concentration. The evil spirits influence that person to such an extent when we start considering him as a possessed one. This also clarifies that the devils and people having devilish approach frequently abuse the power of conducting influence to subjugate others for their evil designs.

Just as a spiritual person can Influence an object directly in the same way and evil spirit or devil can also cause to affect a thing. The person under the spell of devil can witness the activities of the angels just as a spiritual person can do so.

Example of such an event is also found in the era of the Holy Prophet (PBUH). Once, Holy Prophet (PBUH) visited a lad named, Ibn-e-Sayyad, who was known for his psychic abilities. After having exchanged few words with that lad, what the Holy Prophet (PBUH) declared, in a nutshell is that:

1. The lad was capable of witnessing the activities of the angels and although he was familiar with the realm of angels his knowledge was imperfect.

2. The knowledge, which a sorcerer has, even it is about the celestial realms, it has dubiety in it.

3. Although Ibn-e-Sayyad used to see the activities of the angels, yet his knowledge was limited.

There is an eye-opening lesson in this event for us.

Normally the scholars and learned people claim that no one can learn anything about the unseen, nobody can witness or talk to God and cannot talk to angels as well. It demands careful thinking that if a person of the sorcerers can witness the activities of the angels, can listen to their voices, known about the prophet-hood of Mohammad (PBUH) even if it is an imperfect knowledge then how it is possible that a spiritual person cannot enter the celestial world nor can talk to the angels.

After having a conversation with the lad, the Holy Prophet did not tell Omar (RA), who was accompanying the Prophet, that the lad did not have the ability of necromancy, but he said that his knowledge was imperfect. And, when he told about the status of the Holy Prophet (PBUH), Prophet (PBUH) said he was in doubt. It means that sorcery has its significance but this knowledge is based upon whims and doubts therefore it cannot be believed.

When a spiritual associate enters into the Unseen world and witnesses the activities of angels, unlike a sorcerer, his knowledge of Divination is not imperfect nor there is any room for dubiety in his knowledge and as he advances in his knowledge his limited knowledge keeps on expanding.

Words carry no meanings in the Unseen world. Every word has a specific shape and form. In fact everything in this universe, whether it is visible or not, even if it is a fantasy, a thought, an idea or a feeling has a typical form, a balanced shape and features.

It is our common observation that a patient of whims is cut off from all the activities of life. The forces of whimsical ideas disrupt his mind and he is possessed by some irrelevant thought to gradually he becomes a useless person for the society. If a whim does not have a shape and form, force and weight then how comes that a person is said to be a patient if he is fallen prey to whims. Air is such a thing that is not visible for our eyes but when it blows its gusts indicate the force it possesses. If the air has no form and shape, it has no figure and features, it has no force and power then how does it destroy the inhabitations as if ripped by a giant. We all know that when the air blows, human body experiences its effect directly and it is felt that something is striking against our body or it is pushing us. It means that whether something is visible or not, it has its typical form, shape, weight and force, which affects other creatures.

If a person attempts or he gets a chance to have a concentration of thoughts, his sixth sense becomes activated. Besides the known five senses, there are countless senses operative in man. This can also be said that each and every sense is composed of numerable senses and it has been estimated that in the human life here and in the Hereafter about eleven and a half thousand senses are functioning. Everything is sighted using the sixth sense just as we see by means of physical eyes. And, the sighting or viewing by means of the sixth sense is technically known as necromancy or divination.

The word for prophet, in Hebrew means, one who can see the Unseen and the word for messenger means the messenger of the Unseen. For this very reason the lad failed to determine the actual status of the Holy Prophet (PBUH) because he was not versed with the Cognition of God, in terms of spiritual sciences. Knowledge of Sorcery remains confined to one’s own self and there is an element of uncertainty and dubiety therefore this knowledge is not only imperfect but is also limited. This is the difference between sorcery and the prophetic knowledge that the spiritual associate or the cognizer who follows the prophetic approach manages to reach the final goal of the cognition of God after rising above the limits of prophesying and divination. And, this knowledge is not limited by any chance. A person blessed with the prophetic approach of thinking is free from the doubts and dubiety, phobias and uncertainty.

The prophetic knowledge is unlimited and the sorcery is limited and since this knowledge is confined and involves uncertainty and dubious approach, it is a devilish knowledge and using this knowledge the extraordinary feats performed are called sorcery or witchcraft.

Whereas, any supernatural demonstration taking place by a person who is the prophet of God, is called Miracle. And, if a supernatural thing is made to happen by a person who follows the path of the prophets and has the ability to access to the souls of prophets and angels spiritually, then this act is known as the wonder working (kramat).

Any activity performed by means sorcery or witchcraft is short lived and temporary. It is so transient that with the change in atmosphere its effects abolish automatically. If a person, who has been affected by sorcery or witchcraft, is made to cross over the water, the effects of magic or witchcraft will be dissolved. Whereas the effects of the influence exercised by a spiritual person are lasting and abolish only if the person who conducted them removes them at his own accord.

It is the holy dictum of the Holy Prophet that a person who has entered into the bond of association with a spiritual person cannot break away at his own therefore check before you sign in. It is important to note that the influence of a spiritual mentor is permanent and lasting and does not ends unless the spiritual mentor removes it himself. Therefore, when a disciple, after getting angry with his mentor wants to deviate from the path of his mentor, he is grinded between the two millstones because the mentor’s influence cannot be abolished and the associate does not have the strength to overcome it. This result in a subdued conscious of the associate therefore it is very important that the decision to become a disciple of a mentor must be taken only after it is ascertained that the associate will never try to escape or break away. The mentor does not want to abolish his influence because the lights that he has stored in the associate will be wasted. At the same time, this also is equally important that the person who is chosen to the guide is fully versed with the spiritual paths.

One of my friends visited a renowned shiakh (The spiritual mentor) and told him to introduce the monthly Roohani Digest among his disciples because the most of the contents of this periodical are written by Auliyas, it describes the Elohistic Appellations and suggests ways to have an established relation with God and His Apostles. Responding to the suggestion of my friend he said, I do read the Roohani Digest and greatly benefit myself but I cannot afford to tell my disciples to study it because this magazine contains reports of spiritual experiences of other people and if someone, after reading the contents, asked me about my experiences then what I am going to say. I don’t have any. It is God who is protecting me.

Lecture 19
Wonder Working

If the Elohistic Knowledge dominates the thinking approach and the human conscious functions under the prophetic knowledge then a supernatural activity is made to happen then it is known as wonder working or karamat. And, if the prophets of God initiate the supernatural activity, then it is called Miracle but if a person who is under the spell of evil spirits, has a dubious approach of thinking, initiates the same thing then it is termed as magic, sorcery or witchcraft.

God has elaborated this thing in the story of Moses. The grand court of Pharaoh is in session. On one side are the magicians of Pharaoh and on the other, Moses; the prophet of God. The magicians cast their ropes and sticks on the ground to make them snakes and serpentines but when Moses threw his staff, it turns into a large snake and swallows all the other snakes made by the court magicians.

When the magicians performed their tricks, their aim was to win the pleasure of Pharaoh, that is, the worldly ambition and the desire of getting closer to Pharaoh was their primary objective behind this performance. Contrary to them is the holy person; Moses, who demonstrates not to convince people that he is an artist nor he is desirous of receiving any reward from Pharaoh, he is only interested in delivering the message of God to the people.

This historic event clarifies the difference between spirituality and the sorcery. If a supernatural thing is demonstrated for worldly gains and contains element of aversion from God then it is sorcery, witchcraft or magic but if it is based upon the only desire of seeking the holy pleasure of God then it is the Miracle or Wonder working.

The question is that how the sorcery, which cannot be named anything other than destruction came into practice.

As you all know, Beatific Vision is the actual root-cause of the universe. The origin of the universe is the Beatific Vision, which circulates through every particle of every creation in the universe in such a manner that it even passes through the innermost confined center of the objects.

‘God is the Light of the Earth and the Heavens’ means that the Beatific Vision of God is circulating through all the particles of every element used in the creations of the this universe. Or to say, a perpetual movement is taking place in every particle of this universe. If this movement suffers any unpleasant incident while it is passing through the particles, it gets excited that results in unbalancing of the movement. This unbalanced movement causes alteration in the specific quantities, which disrupts the system made by God. This disruption of the system is demonstrated as one or the other destructive effect.

Blood circulates in the human body and thoughts and thinking has direct bearing upon this circulation and the human body. If the thoughts are perverted and disgusting the blood circulation is effected accordingly. The conscious activities of life and the physical system of a person is bound to be affected if he uses putrid or stale foods or lives in such thoughts for which his conscience pricks him.

If the whims and uncertainty mixes with the Beatific Vision, its powers start functioning destructively instead of working positively.

Sadhoos clog their skin pores by rubbing ashes on their bodies. Choking of skin pores pollutes the delicate lights circulating in the human body and these lights become liquefied. These very polluted lights flow from one body towards the others and their destructive effects are produced in those bodies as well.

Bathing or ablution before worshipping rites and rituals are considered mandatory almost in every religion of the world. It demands profound deliberation that worships are related with the mind and not with the body then what is the need of bathing or ablution? Bathing or ablution is necessary because they purify and give a refreshing effect which helps in having undivided concentration during worships.

Law of Attraction
The Beatific Vision descends to take the form of noor and the noor descents to become light or the manifestation and it is an ongoing process that is taking place since Eternity.

The collective program pertaining to the species is centered in the Persona Major. And, when this program is activated in the form of different species separately it is called the Persona Minor.

Every species is produced from specific quantities; it lives with those quantities and ends up its cycle on particular fixed quantities. If these specific fix quantities are associated with the Persona Major, the life of every species is linked up with the collective point; the Persona major and the individuals of the species with the Persona Minor. When the individuals of the species are studied in their species' perspective and the urges of the species' life are analyzed, it is observed that urges, feelings, needs and activities of life are common in all the species. This commonality of the urges is the proof of the fact that the entire universe is set in one single point.

Man, in actual effect, is a manifestation of the information and the information is the knowledge. To wit, the universe is the knowledge an this knowledge is spread at four levels of consciousness.

1. The Cosmic Unconscious

2. The Cosmic Conscious

3. The Cosmic Will and,

4. The Cosmic Movement.

The Cosmic Unconscious is the Beatific Vision. The Cosmic Conscious is the characteristic (attribute) of the Beatific Vision, which is the Will and the movement of the will is the manifestation. These very four conscious are the basis of the universe.

During our conversations, we say that I wrote, I ate, we went there or we came here, etc, etc. Whereas the more appropriate words to express these actions should have been something like this that my hand wrote, food was taken by my mouth, my feet covered the distance from there to here. But, this is not the way of our conversations and the prevailing manner of speech cannot be termed as the real mode of speech.

In religious terms, actually God is the creator of good and bad, virtue and evil. But still God cannot be held responsible for any act or deed committed by the human beings because, besides creating them, God has granted man the right to have will and choose the right or wrong. This thing has been elaborated in the story of Adam. God made Adam to reside in Paradise and gave him freedom from the spatio temporal restraints. Showed him the Forbidden Tree and told him not to go near to that tree. Before forbidding Adam from nearing the tree, Adam was duly empowered to decide whether he should do as told or do otherwise. Therefore, any thing done good or bad, virtuous or evil is the personal act of Adam.

This knowledge defines this fact that nothing in this universe is beyond God's reach. The entire universe is the record of the knowledge of God. Ability to know this record and peruse it is cognizing God. Cognition of God is as old as God Himself. God's Attributes are ever existing just as God is Ever Existing. One of the attributes of God is the knowledge and when the attributes become a movement as God Wills, it takes the form of holy command of God. The attribute of knowledge of God is known as the Knowledge of the Pen and the Attribute of command is called the Preserved Scripturum. Both the records hint upon one thing that the Beginning of this universe and the Last Ending of the universe are based upon the Unseen. All the commands that exist in an unseen format keep on showering in this

material world according to the attribute and the will of God. These four conscious are also known as channels. These channels and their originating points are: -

1. The Channel of Black Draught (Nehr-e-tasweed) ranges up to the limits of the Realm of Divinity (Alam-e-Lahoot).

2. The Channel of Abstraction (Nehr-e-tajreed) ranges up to the Realm of Omnipotency (Alam-e-Jabroot).

3. The Channel of Evidence (Nehr-e-tashheed) range up to the Angelic Realm (Alam-e-Malakoot) and,

4. The Channel of Manifestation (Nahr-e-tazheer) rages up to the limits of the World of Matter (Alam-e-Nasoot).

Realm of Divinity is that where the knowledge of God exists in the form of incalculable unseen tinny dots that emerge and expand to such a large circles that engulf the entire universe. This Realm is also known as the Beatific Vision or the Circle of the Beatific Vision. Every expanding dot of Beatific Vision is bigger than the first one. These countless circles are the bases of all the root-causes of the universe. These very circles give rise to the species of the universe. This whole circle is known as the Unseen of the Unseen (Ghaib-ul-ghaib).

Soul is the basis of creation is and the origin of the soul is the Beatific Vision. The Channel of Black Draft, which is also known as Realm of Divinity, is the basis of the Unseen of the Unseen. The stage when the universe is constituted into features is known as the Realm of Abstraction or the Realm of Omnipotency.

When the characteristics of the species and their individuals descend from the Realm of Omnipotency, another separate consciousness comes into being, which is the Channel of Evidence or the Angelic Realm. When the features further descend and come out of the limits of the angelic realm, foundations of the tangible world of matter are being laid.

Now, few words that seems necessary about the locations of the Subtleties. The Subtlety of the Self is at the naval point, the subtlety of the Heart is where the heart is, and the subtlety of the Spirit is in the middle of the chest, Arcanum Subtlety under the right hand side of the chest, the Obscure Subtlety is in the forehead and the Latent Subtlety is situated at the crown of the head. All these subtleties resemble to the rings of light when these are witnessed in the light of the gifted Knowledge of God.

Philosophy of Ego

Abraham managed to have his access to God by means of ponderous deliberations. It has been reported in the holy books that he saw a star when the night fell over him and seeing the brightness of the star he considered it be his Lord God. But, when the star sat down, he concluded that one that sets down and disappears couldn’t be my Lord. And, when he saw the moon at its full bloom, which also sat down. Then he saw the sun, which was the brightest of all the things that he had seen so far. When the sun also disappeared and sat down he eventually concluded that anything that sets down couldn’t be my Lord God and he turned towards Him who is the Creator of the earth and the heavens.

Besides providing guidance about the thinking approach of the prophets, it has also been highlighted in this story of Abraham that any variant and changeable thing cannot be worthy of worship.

Experiences of life are evident upon the fact that life is ever renewing at every moment and it does not stop.

God has stated, “Glory to Him who created everything in pairs of twos.” For having a proper understanding of these pairs, we have to develop our understanding about the Conscious and the Unconscious senses. When we take the conscious things into consideration we have to face a non-lord at every step of our life and for spending our life, we associate ourselves with so many things other than our Lord God. Whereas, on the other hand, we are constrained to have an association with the One who is the Provider of the life, whether we want it or not. These very unconscious

senses help in negating the non-lords and provide a basis for the maintenance of life and are the chief constituents of life.

Overall half of the life is spent under the Conscious and the rest of it is spent in the Unconscious. After one's birth, most of the time is lived in the Unconscious because up to the twelfth year of one's life one does not have the understanding or comprehension of things. If the period spent in sleeping in that age is also added to that, it comes to more than the time of awakening. In the rest of man's life one third of his life is also spent in Unconscious. The Unconscious part of life negates the non-lords and man has the power to use his right of negating the non-lords. If a person could spend his life in the unconscious more than that he spends in the conscious life, the control over the unconscious life is obtained.

" O' thou wrapped in clothes! Stand to prayer by night, but not all night, half of it – or a little less or a little more; and recite the Quran in slow measured rhythmic tone. Truly the rising by night is most potent for governing the soul and most suitable for framing the words of prayer and praise." (Quran: Surah Muzzammil)

In this verse we have been invited to enter the Unconscious, remaining in our conscious senses and to become attentive towards our Lord God, who is the Lord of the East and the West and no one is worthy of worship except Him.

In one phase of our life we become inactive when we are unconscious and make use of our limbs and body parts when we are awake. In this life we remain dominated by the spatio-temporal restraints, that is, we remain in the clutches of time and space at every step. In the state of Unconscious we are liberated from the ties of time and space whether it is in the form of sleep or otherwise.

The mid-night prayer is suggested for the very reason. It is that time when the confined conscious is liberated. This is the law that has been explained in the Surah Muzzammil.

One advances in the spiritual life when the non-lords are negated consciously just as the unconscious negation constructs the physical life.

Lecture 19
Wonder Working

If the Elohistic Knowledge dominates the thinking approach and the human conscious functions under the prophetic knowledge then a supernatural activity is made to happen then it is known as wonder working or karamat. And, if the prophets of God initiate the supernatural activity, then it is called Miracle but if a person who is under the spell of evil spirits, has a dubious approach of thinking, initiates the same thing then it is termed as magic, sorcery or witchcraft.

God has elaborated this thing in the story of Moses. The grand court of Pharaoh is in session. On one side are the magicians of Pharaoh and on the other, Moses; the prophet of God. The magicians cast their ropes and sticks on the ground to make them snakes and serpentines but when Moses threw his staff, it turns into a large snake and swallows all the other snakes made by the court magicians.

When the magicians performed their tricks, their aim was to win the pleasure of Pharaoh, that is, the worldly ambition and the desire of getting closer to Pharaoh was their primary objective behind this performance. Contrary to them is the holy person; Moses, who demonstrates not to convince people that he is an artist nor he is desirous of receiving any reward from Pharaoh, he is only interested in delivering the message of God to the people.

This historic event clarifies the difference between spirituality and the sorcery. If a supernatural thing is demonstrated for worldly gains and contains element of aversion from God then it is sorcery, witchcraft or magic but if it is based upon the only desire of seeking the holy pleasure of God then it is the Miracle or Wonder working.

The question is that how the sorcery, which cannot be named anything other than destruction came into practice.

As you all know, Beatific Vision is the actual root-cause of the universe. The origin of the universe is the Beatific Vision, which circulates through every particle of every creation in the universe in such a manner that it even passes through the innermost confined center of the objects.

‘God is the Light of the Earth and the Heavens’ means that the Beatific Vision of God is circulating through all the particles of every element used in the creations of the this universe. Or to say, a perpetual movement is taking place in every particle of this universe. If this movement suffers any unpleasant incident while it is passing through the particles, it gets excited that results in unbalancing of the movement. This unbalanced movement causes alteration in the specific quantities, which disrupts the system made by God. This disruption of the system is demonstrated as one or the other destructive effect.

Blood circulates in the human body and thoughts and thinking has direct bearing upon this circulation and the human body. If the thoughts are perverted and disgusting the blood circulation is effected accordingly. The conscious activities of life and the physical system of a person is bound to be affected if he uses putrid or stale foods or lives in such thoughts for which his conscience pricks him.

If the whims and uncertainty mixes with the Beatific Vision, its powers start functioning destructively instead of working positively.

Sadhoos clog their skin pores by rubbing ashes on their bodies. Choking of skin pores pollutes the delicate lights circulating in the human body and these lights become liquefied. These very polluted lights flow from one body towards the others and their destructive effects are produced in those bodies as well.

Bathing or ablution before worshipping rites and rituals are considered mandatory almost in every religion of the world. It demands profound deliberation that worships are related with the mind and not with the body then what is the need of bathing or ablution? Bathing or ablution is necessary because they purify and give a refreshing effect which helps in having undivided concentration during worships.

Law of Attraction
The Beatific Vision descends to take the form of noor and the noor descents to become light or the manifestation and it is an ongoing process that is taking place since Eternity.

The collective program pertaining to the species is centered in the Persona Major. And, when this program is activated in the form of different species separately it is called the Persona Minor.

Every species is produced from specific quantities; it lives with those quantities and ends up its cycle on particular fixed quantities. If these specific fix quantities are associated with the Persona Major, the life of every species is linked up with the collective point; the Persona major and the individuals of the species with the Persona Minor. When the individuals of the species are studied in their species' perspective and the urges of the species' life are analyzed, it is observed that urges, feelings, needs and activities of life are common in all the species. This commonality of the urges is the proof of the fact that the entire universe is set in one single point.

Man, in actual effect, is a manifestation of the information and the information is the knowledge. To wit, the universe is the knowledge an this knowledge is spread at four levels of consciousness.

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2. The Cosmic Conscious

3. The Cosmic Will and,

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Lecture 20
The Holy Books

In order to have a better understanding of the spiritual sciences we have to have belief in the holy books because the contents of the spiritual sciences are found only in these holy books.

This thing has been elaborated in the very opening verses of the holy Quran, "It is the book that has guidance without containing any doubt. This book guides them who are prudent and believe in the Unseen."

When these word of the holy Quran are taken into deliberated consideration it becomes amply clear that if a person has dubiety in him, this book does not provide any guidance to him. This book guides only those who are righteous and truth loving, such people have been termed as mutaqee. According to the holy Quran, mutaqees are those who believe in the unseen with certitude and unseen includes everything, all the worlds, all the realms and all the angelic creatures that cannot be sighted by means of our physical eyes.

As a matter of law, for acquainting with the world of unseen, believing the unseen world with certitude is of basic importance. And, unless a thing is not seen, having certitude is not possible. This thing is not for seeing the unseen only but also valid for daily routines of our life. This law is governing every segment of human life.

Spiritual exposition of these verses is that there is no room for any type of doubt or uncertainty in the teachings of the holy books and these books provide guidance to those who do not doubt the unseen world and the affairs of God because they can witness the unseen. In short, Quran guides them who are familiar with the unseen as the same is in their observation.

Thousands of Exegetes have offered all types of expositions of the holy books and every one of them is different from the other, whereas, there cannot be any difference in the reality. Reality means such a thing, which is invariant. We do not intend any offence against the learned exegetes; they did their best in sincerity and their reward is with God but according to the laws of the Preserve Scripturum, if the unseen cannot be observed then the true meanings and the real sense of the teachings of the holy books cannot be grasped.

Once His Divine Grace, Qalander Baba Auliya said, " Only those understand the holy Quran whom the Holy Prophet (PBUH) has taught or God has explained Quran to them. It is such a thing, which is in accordance with the laws of the Preserved Scripturum because there are many evidences to this fact that people did see the Holy Prophet (PBUH) and learnt knowledge from him after he had passed away.

God has stated, “This is the book free from any doubt and provide guidance to them who are prudent, have faith in the Unseen. (Without observing faith is not possible). And they are people who enjoy their rapport with God and they send from the sustenance provided to them from God. And, they believe in all that is sent to you and the people before you and the Last Day, that is, they know them as they have witnessed them. They are the people who are successful because their Lord has guided them. The word salaat purports to have affinity and rapport with God. Thus, ‘they establish salaat’, would mean that a person is attentive to God with so much concentration that his connection with his Lord is established.

Structure of the Human Mind

Everybody is mindful of the fact that life is based upon belief or certitude, which in suifism is called ‘ego’. This ego or the human self is a halo of light, which is tied, at two ends, with its origin and with its species. The origin of ego is the Attributes of God. These very attributes of God are keeping all the individuals of the universe associated with one another. In my book ‘Theory of Chromalucis’ the attributes of God have been exemplified with a pond of water in which if a pebble is dropped, so many circles of ripples are formed because of that pebble in the pond. These circles emerge, enlarge and spread p to all the banks of the pond. These countless circles after striking the banks sink back into the water of the pond. These circles are the similitude of the universe and its individuals.

You must have noticed that the circles emerge upon the surface of the water and move away from the point of their origin and completing their journey again defuse back into the water. The universe and the individuals are moving upon the surface of the ocean of the Attributes of God and then again sink back into the Elohistic Attributes.

This very law has been stated in the verse of the Holy Quran,

“We come from God and return back to Him.”

It is, everything is from God and returns back to Him, or to wit, the whole universe is a manifestation of the Attributes of God. The universe and its individuals after completion of their appointed movement merge back into the Attributes of God. We have just considered the example of the ripples in a pond. Every ripple of this pond is a species. The features of the waves on one hand represent the entire species and on the other they belong to an individual of that species. Every individual perception is bi-folded in its nature, which begins its journey from the bottom of the ocean and reaches the surface.

It is worth noticing that the waves and ripples started moving when the stone was thrown in there. This means that all the waves already exited in the water and upon casting of a stone they demonstrated themselves. Emerging of wave upon the surface of the water is the Conscious of an individual and as long as the wave is hidden in the water it is the Unconscious.

When we agreed that the waves emerging upon the surface of the pond resemble the individuals of the universe then this also is established that all the individuals have a hidden relationship with one another. This hidden relation cannot be anything else but the water of the pond, which is the very basis of every individual. When a movement takes place in the water, all the individuals emerging out on the surface experience familiarity for others and at the same time they have the realization of their individuality.

When a person looks towards the sky and sees the stars, he looks at them with a sense of familiarity and at the back of his mind this also exists that the sky and the stars are also members of this universe. Apparently there does not exist any relationship with them but a sense of closeness is unmistakable. It is the same correlation, which is enjoyed by every individual of every species existing in the waters of the pond.

When a person feels thirsty, he drinks water to quench the thirst. Similarly everything in this world, be it the earth, a plant, a bird or a beast, they all quench their thirst by taking water. Likewise all the emotions and feelings are

commonly operational in the individuals of every species. So much so, the reproduction process is also common in all the species of the universe.

Fall and Rise

The universe is founded upon a base. Everything is displayed upon this base spiritually. When something descends from that base, it takes on the specific form and features, which cannot be separated from the soul. As long as a thing is associated with its soul, it exists and when the soul dissociates itself from that thing, it perishes. Just as the physical being is related to with the soul, in the same way, the soul or the entire universe is related to with the Mind of God.

A very subtle hint is found there in the command 'be!' It is, God's directive is for that, which is already there. In compliance with the God's command all the forms came into being.

This was the first descent that God directed its particular knowledge to become manifested and thus, the whole universe was made to exist. But, at this stage the members of the cosmic family were devoid of the senses like hearing, sight and speech. Then, God addressed the existents and inquiringly informed them that He is their Lord.

God said, "Am I not your Lord God?"

The entire universe acknowledged in submission and said, "Yes, indeed, Thou art our Lord."

This dialogue also indicates that first of all the faculty of hearing was transmitted to the existents. When the creatures, after hearing the voice, became attentive to it, sight was produced in them. The cosmos acknowledged the Lordship of God only after hearing and seeing Him, it is, the universe emerged out of its state of deafness and dumbness and the senses were transferred to it. Before that the universe was devoid of senses to perceive, hear, see, feel or speak. After the Command 'Be' the creatures were not separate individuals but they were created collectively. Since all the existents were created simultaneously at one time, the senses of all the existents are correlated with one another.

That is to say, the Attributes of God are like an ocean and all the pictures of the universe emerge upon the surface of this ocean and every picture, after performing the functions of its species, sinks back into the same waters of attributes. When the activities that are taking place in the billions and trillions of earths of the universe are taken into consideration it is found that every movement, every action and every sense is coming from somewhere and is going somewhere to vanish. The universe is in continuous motion. One type of its movement is called the descending movement and the other type of movement is known as the ascending movement. Both these movements are correlated because of a hidden affinity, which is also responsible for the feelings or perception of a species or of an individual.

The movement of the physical body is dependent upon the form and features of the body limbs and this movement cannot be termed a voluntary movement by any chance. One or the other movement governs every movement.

1. The movements performed by the physical body are the conscious movements and are known as the manifested or the external life.

2. That latent feeling which causes the physical body to move is known as the inner life.

3. The entire universe is associated with one single entity and the very same entity is the collective conscious of the universe.

By giving the example of a pond, it was explained that when a stone is thrown in the water, circles are formed upon the surface of the water. Initially, one circle comes into being, and countless circles that cover the whole surface to reach the bank follow. Every circle after reaching the bank submerges into the water or absorbs into the water.

Now, let us take that: -

1. The pond is the base upon which the entire universe is established.

2. The casting of stone into the water is that action which is the cause of the movement.

3. The circles formed upon the surface of water are the species and the individuals of universe.

4. Submerging of the circles into water is the returning of the existents to their origin.

5. Formation of circles upon the surface of water is the descending movement and the submerging of the circles is the ascending movement.

"Indeed everything is coming from God and is returning back to Him."

When a spiritual associate gets familiar with the knowledge of the circles forming in the pond, he comes to know that all the existents of this universe whether it is a planet, a galaxy or a species, are the subordinates of one single entity. The earth, sun, moon, stars, jinn, angel, animal, vegetables and inanimate are all hidden circles of the pond.

It is established from this discussion, comprehensively, that man is versed with the various attributes of God intrinsically and, he can manage to know these attributes as much as he struggles for them.

God says, "We created all things in pairs." The pair means two aspects that form a thing together. Thirst, for instance, is one aspect and the water is its other aspect. Thirst is the soul and the water is its body, that is, when the thirst is mentioned, two things come to our mind simultaneously, the body and the soul.

Law: -
If thirst is eliminated from the world the water will automatically vanish. The water exists because its soul exists. Existence of the soul is evident upon the body but the existence of the body does not prove the existence of the soul. It is our routine observation that a person who expires, is still there but there is no movement in his body. As long as the soul is with the body it does not perish or neither decay nor annihilates.

If an epidemic erupts, according to the laws of God, it is certain that its remedy already exists.

When we are feeling hot, inwardly the coldness supports the feeling of heat and as long as the inward feeling of coldness persists, heat is felt externally. If any one aspects of the heat or coldness is annihilated, we won't be able to mention the heat or coldness. Any feeling is a combination of two aspects. Movement cannot take place if both the aspects are not there. One aspect is the knowledge of object and the other aspect is the object. Knowledge of object means the inner self or the soul, without which the physical body cannot exist and survive. The role of soul is inevitable in manifestation of a physical body. When, because of the mentor's affection, the knowledge of the object is obtained, one can bring anything into being by exercising the influence.

Lecture 21
Types of Divine Light

Whenever the universe comes under discussion, we talk about it remaining confined in the limits of time and space. Life is known because of form and features and physical appearance. One aspect of life comprises of form, features and appearance and the other one is based upon the speed. We do note the change in features but the time (speed) upon which the features grow remains hidden from the sight. From where man comes and where his childhood, youth and old age vanishes are Time and the features that we see in different stages of life are the Space.

There are two aspects of life. One is constant and the other, on the one hand increases, on the other decreases and yet at another annihilates. The constant aspect of life is Time and the aspect upon which it is increasing, decreasing and annihilating is the Space.

Spiritual sciences guide us to know that light is the basis of the cosmic relationship. One type of light is visible for the physical eyes and only the inner sight can witness the other type of light. Root cause of light is invariant and the light where it is displayed, as Space is variable. The invariant light, too, contains the forms, features, shapes and bodies.

Every action or the movement of life is linked with thoughts. We cannot act upon anything if information about that action or movement is not provided. Movement is initiated as soon as information is received. Actions are manifestations of the information. Every moment of life on the one hand is increasing and on the other it is annihilating, that is, every moment is coming from somewhere and is being recorded. Development of the human life depends upon this upcoming and recording of the moments.

We have to admit that before his birth man existed somewhere, from there he came to this world and from here he has to go away. This coming into the world is the descending movement and going away from this world is the ascending movement. There exists another world besides this material world, which also is composed of two aspects. One is the Erebus (Burzakh) and the other is the Purgatory (Airaaf). Man in his individual capacity descends in this world from the Preserved Scripturum and the intermediary zone between them, where the information about Time and Space are provided to man, is called Erebus or Burzakh. And, the zone in which on stays after passing away from this world is called Purgatory or Airaaf. Life in the Erebus or the Purgatory is as busy and active as it is in this world. The difference between the life here and the hereafter is that here man accepts the information, which he receives from the Preserved Scripturum, after it passes through the Erebus and, he ascribes meanings to that information, either positively or negatively, whereas, in the Hereafter the information is simply acted upon without assigning any positive or negative meanings to it.

Ascribing meanings is also of two types; one, in which there is destructiveness and the other, which is constructive. But, when some actions are taken into consideration, it is observed that the action remains the same it is only the approach of ascribing meanings to that action that makes it either constructive or destructive. A person, for instance,

lights fire so that he could warm himself or cook food but another person uses it to burn down a house. Now, the same one act of lighting fire is used in two different rather opposite manners.

Origin of all that exists in this universe is the information and this very information takes life into positive or negative direction. Before taking action, information is compulsory. We can see the action but the information remains obscure from our physical sight.

The positive and negative abilities mean that, on the one hand, we are negating every moment of life and, on the other we accept them to remain in action. Water exists because we know that water is inevitable for quenching thirst. The information-supplying agency is the soul and the ascribing meaning to the information is called water.

Thirst is the soul and water is the body. Water is one aspect ad the thirst is the other, which are apparently opposite to each other but they are two integral parts of the same one thing. Thirst from water and the water from thirst cannot be separated. Water will exist as long as the thirst or the urge to take water is there. Thirst is evident upon the existence of water and vice versa.

Two aspects combining together form a being and nothing exists without having these two aspects. Sometimes the spatial distance is there between these two aspects and sometimes it is temporal distance. And one of these two distances one dominates the other. A man born on this planet lives and then finally expires. The features of the temporal distance are the life of that person and the acts and deeds performed in life are the space.

Human and Angelic properties

Nasma is such a light that can be termed as void or empty space. It means that void is also an existing being and when it is a being it has to have movement in it. The void is such a being that is moving from the Eternity towards the Infinity. This movement is covered in stages. The first stage of this movement is the Angelic Realm, which is devoid of material elements.

Time is nasma, nasma is light, light is a void and void is a being that has movement in it. The simple and singular movement of the void is the Simple Nasma. When the spatial distance is included in the void, the movement of the void and the movement of the distance combine together and form and features come into being. This dual movement is called the Compound Nasma. The same is also known as Tripartite; the three realms of animal, plants and non-living things.

Time is the origin and base and space is the features formed upon this origin or base. The physical eyes can witness space but time remains obscure from the physical sight. Time is nasma, a light and a void. Space is an existent having movement in it and the physical sight can see the display of this movement. Concentration of lights increases in nasma with the increase of its inclination towards the compound nasma (space). The concentration of lights also has two stages of ain (substantiality) and makan (spatiality). Ain is the structural formation and the makan is the manifestation. The formation remains obscure but the object can be sighted. If a things, for instance, has the cooling effect. The thing is witnessed but the coolness cannot be sighted, it can only be felt through other senses. We see the rose flower but its smell cannot be seen. When see a beautiful person, the face and figure is seen but the attraction of the beauty is not seen, it is only felt.

Everything existing in the universe has senses and every sense is bi-folded. One side of the sense is its inner dimension and the other one is the manifested. The inner side is the time and the outer side is the space. Whenever life is mentioned, both these two sides; Time and Space are referred. All the movements of the physical body, the parts and limbs, features, shape, structure and the form of body are all space and the base upon which all these things exist is Time. No action, movement and the form can exist without the base, which is hidden from the physical eyes. Technical name of time is nasma. Nasma is such a light that acts in two opposite ways, known as attraction and aversion. Human self is a combination of lights and these lights are moving under the influence of two forces of attraction and aversion. Attraction means that man is drawing towards his base. And the other movement is that man is absorbing lights to live. The movement, which draws towards that entity upon whose behest the universe has come into being, is the angelic property and the light that is taking away from the lights is the human characteristics. Both of these properties are functioning according to certain rules and laws. The more a person is engrossed in the external world, the more away he gets from the lights of attraction. The more one is closer to aversion the lesser becomes the angelic property in him because of the wastage of the lights of attraction. And, the result is that he gets so much away from the angelic realm that he is no longer mindful of the angelic property, which actually is the basis of man. Finally he is distracted from the right path and all his interests become focused in the space and he negates the angelic property altogether. God has said, “And we have put a seal on their hearts and ears and veils have drawn over their eye and they will suffer a grave penalty.”

Grave penalty means that they have deprived themselves from the angelic characteristics.

Explanation of the formula to live the life in the material world remaining in touch with the angelic world is that the lights responsible for maintaining the balance between the angelic and the human characteristics have their specific values. If the balancing values of these lights are decreased then the animal and material urges are increased many fold. It must be kept in mind that the angelic properties make a person to ascend in the Realm of Behest. Contrary to earthly characteristics it is the angelic property that pulls a person towards God Almighty and this pulling towards God is the ascent in the Realm of Behest.

But, when the earthly urges are increased in a person and he is engrossed in space then the material and worldly urges replace the angelic characteristics to such an extent that he is trapped in the world of matter only.

God had told Adam, “Reside in the Paradise along with your spouse and eat wherefrom you please but don’t go near that tree or you will be among the transgressors.” The moment the mind drifted away from the Most Sublime God, the balance of lights got upset and the earthly characteristics took over Adam and he felt the nudity and a burden of density. Because of concentration of density Adam considered himself no longer worthy of living in Paradise.

God says:

“We created man in the best of proportions and then threw him in the lowest state of all.” That is, when the correlation of attraction lost its balance, Paradise rejected Adam.

It is elaborated for those who are keen to learn the formulae of ruling the universe that Adam can enter into the angelic world by getting rid of the aversion using the forces of attraction just as he closed down the angelic realm for himself by averting from the attraction.

Lecture 22
Eternity to Doomsday

No matter how the life is approached, it has two aspects of time and space. When the features and patterns of life are taken into consideration we have to acknowledge that these are supplied from somewhere. A fetus does not have any features in its embryonic stages during pregnancy. The features are formed as the fetus grows and enlarges in the womb of mother. Another reality that cannot be denied by any one, after birth is the death. The features of a person exist even when one is dead but the life comes to an end. This also establishes from this argument that life and features are two different and separate things. As long as the life supports the features these remain active and perish otherwise. That which keeps the form and features active remains obscure from the physical sight. The life is based upon this very invisible entity. Life is time and the form and features representing life are the space. The form containing features is the space and that which is keeping these features active and alive is the time, which cannot be observed by the physical eyes.

God proclaims, "By the Book that makes things clear, We sent it down during a blessed Night. In that Night is made every affair of wisdom distinct by Command from Our Presence." That means the source and origin of every movement is the Supreme Being of God and therefore every movement from Him is insight and wisdom, which are the parameters of human thinking. These parameters are the depth of the knowledge that takes us closer to the time upon which depends the life.

The movement of the features is spatial activity. This thing can also be stated in these words that all the acts and deeds are based upon Time, which introduces a person with his Lord God. When a person happens to know this that his actual basis and origin is the Holy Command or the Behest (Time), he comprehends this reality that all the species and the galaxies of this universe are created and exist at the Behest of God. The forms and features keep on transferring from the Knowledge of God to the Realm of Behest and the phenomenal world of matter in order and sequence.

When the creation of the universe is taken into consideration, we see that space is accommodating countless creatures, each one having its own particular and typical form and features. As a species, every creature is distinct but every species is correlated with one another. When a pigeon and man are mentioned both of them appear to be two distinct species but when these are studied in the parameters of space they are found to be having a common relation. Both the pigeon and man cannot live without taking food and water; both are involved, like any other species, in the reproduction process. Sharing of thoughts and communicating with other is prevalent in every species of birds and mammals just as the human beings practice it.

Be it the human beings, angels or jinn, in the sphere of space, every one of them has its own individuality but despite the individuality these all are correlated to one another because of such a relation without which life cannot be imagined.

The law of sighting

The sight that functions in space is called the physical sight. When we look at something and say that Tom saw Dick, we have to acknowledge that the distance existing between the two is responsible for the relation between them and if

that distance was not there the act of sighting was also not possible. This distance is a common relation between everything and the same thing introduces us with one another. When two persons see each other they see because of the distance betwixt them, if the distance between them is deleted, they will not be able to see each other. The distance is the cause of introduction for every one.

The distances found in the universe are the cause of sighting the universe. When the sun is sighted we see it because of its distance from us, which is reported to be about 90 million miles but when we look at it, we see it as if we are looking at a thing only at an arms length. The angle of our sight does not change when we are witnessing an object from a distance of more than ninety million miles. This thing again proves that there exists such a relation between the sun and us that is helping us to identify one another. If the reality of the distance between the sun and us is explored by means of spiritual lessons, we would be able to see everything, at any distance, from the very Beginning to the Last Ending of the creation.

The Extolled Veil - Lote Tree – Inhabited Dwelling

Light is of two types, one that is visible for the physical eyes and the other, which can only be witnessed by the inner eye. The light that is visible to the inner eye is constant and is invariant in its nature from the Eternity. This light does not contain forms and features but self-realization is there in it. This forever evenly poised light is known as sader-ul-ain (The Root of the Substantiality).

The other dimension of this light, which is not constant and therefore is variable in its nature, is called ain (The Substantiality). The origin of the variable and the invariant lights can be traced back to the Realm of Behest. The realm of forms and features commences after the stages of ain and sader-ul-ain and this realm, too, has two aspects. One of them is called Astrality and the other one is known as Elementality. The roots of the body composed of elements are in the material world and the body of lights and its features both belong to the Realm of Potentiality.

Distinguishing limits in the cosmic creation involves the interaction of attraction and aversion. The limits of Tom, limits of Dick, Interaction of attraction and aversion in them, in Sufism, are known as Dimensions, which can be detailed as: -

1. Sadr-ul-ain, that origin of the universe, which is invariant.

2. Ain, that origin of the light, which is variable but has no dimensions in it.

3. Astrality, Astral body or such a body of lights, which has forms and features but these forms and features do not belong to this material world. Only the inner eye can witness the astral body.

4. Elementality, it is such a body of light, which is visible for the physical eyes as it belongs to this material world.

When it was asked from the Holy Prophet (PBUH) as to what was there before this universe? His single worded reply was, ‘amaa.’ The question that followed his answer was, what happened after that. He said, ‘maa’. The term ‘amaa’, in Arabic is to express such a negativity that cannot be comprehended by the human intellect and ‘maa’ is such an affirmation that can be perceived by the human perception though it does not have forms and features in it. This Positivity is the Realm of Behest. Amaa could technically be called, Beyond the Above and is known as the realm of noor.

The final boundary of the human knowledge and understanding is called the Extolled Veil (Hijab-e-Mehmood), which is the extreme height of the Supreme Empyrean (ursh). It is that ascent for which the human perception could train itself for the cognition of the Extolled Veil and Beatific Visions of the attributes of God that are operative in there. It is such a station where even the most intimate angels cannot reach there. The next below to this station is the Sidratul mintaha (Lote Tree), which is the last limit of the flight of the intimate angels. Next below to this is the height known as the Baitul mamoor (Inhabited Dwelling).

Groups of angels

Man and the universe both are made of two bodies of lights and matter. If the material body is not supplied with the information from the body of lights, the physical body becomes useless and ineffective. The physical body remains active and functioning as long as the body of lights supplies information to it. When the supply of information from the body of lights stops, the physical body expires and the elements that form features cannot play their role any longer. It means that all the urges, feelings and emotions are active only till the body of lights supplies information to the physical body of matter.

Universe has four dimensions. Out of these four dimensions, one is the matter, second one is the light, third one is the noor and the fourth one is the Mind of God, which is known as the Knowledge of Incumbent (Ilm-e-wajib). The height of man’s knowledge is that he can witness the Extolled Veil or to say becomes versed with Knowledge of Incumbent. Extolled Veil is the final limit of the Supreme Empyrean. The stations starting from the earth towards the Extolled Veil are the seven heavens, High Throne (ursh), Lote Tree, the Inhabited Dwelling, The Divine Veil (Hijab-e-azmat), The Grand Veil (hijab-e- kibria) and then the Extolled Veil.

The Exalted angels have a very significant role in the administrative set up established by God Almighty but the range of their flight is not beyond the Lote Tree, it is, the flight of man is much more ahead of them. One of the groups of angels, living between the Inhabited Dwelling and the Lote Tree, continuously celebrates the praises of God and remains busy in glorifying Him. The second group of angels is responsible for delivering the commands of God to all the realm of the universe. And, the third group of angels records the commands of God in their memory, for the realm of Behest.

The exalted angels or the nearest to God angels have six wings and they enjoy the sagacity of the Nooric Realm, which means those commands of God that are issued from the Supreme Empyrean. The messages relayed by them are understood by the Celestial Angels and are forwarded to the Mystic angels. The angels of lower cadre, known as the Angels of Elementality, carry out the messages of the Mystic angels. That is, in the first cadre are the Exalted Angels, in the second cadre are the Celestial Angels, in the third place are the Mystic Angels and in the fourth place are the

angels of lower ranks that are scattered all over the earth zones. It is the duty of these angels to inspire the creatures inhabiting the earth

Once His Divine Grace Qalander Baba Auliya told me that twenty thousand angels remain associated with every person. Every person performs the activities of life when these angels guide him. It could be taken as if there are twenty thousand strings tied to every person and a person cannot move around unless the angels do not move these strings. These twenty thousand angels inspire potentials and abilities of equal numbers to a person. You must have seen a puppet, which moves because of the different strings. Similarly, man is also tied to twenty thousand strings of light and noor, which are moved by the angels of same numbers.

The six wings of Exalted Angels denote six sagacities that help them in understanding the commands of the Realm of Noor. Just as a person has one intellect or one mind these Exalted Angels have six types of intelligences, which appear before the inner eye as their six wings or arms. These six wings denote the following six abilities.

1. They have the realization of the Being to some extent.

2. They have the cognition of the Attributes.

3. They enjoy the understanding of the sader-ul-ain of the Realm of Behest.

4. They are familiar with the arrangement and composition of the ain.

5. They are masterly versed with the knowledge of Astrality of the Realm of Potentiality or the Created Realm (alam-e-khalq).

6. They enjoy command over the components and ingredients of the Created Realm, that is, they are fully versed with the creative formulae.

This thing can also be stated in these words that the Exalted Angels are the combination of six types of Lights of knowledge. Knowledge is enlightening therefore, in fact, is a light and the light is the knowledge. Knowledge expresses itself in different shades and colors according to its properties and characteristics. When we mention the colors like blue, yellow, red, white or black, in actual effect we refer to one or the other type of knowledge as every color is also a form of knowledge. When the knowledge is envisioned it appears before us in one or the other shape or form and expresses its typical properties in the form of light of one or the other type.

This must be very carefully noted that according to the Presented Knowledge, nothing is without a typical form or shape. When something like air is mentioned, normally it is considered that air is a shapeless and formless thing but we feel the effects of air, we enjoy its pleasant and refreshing effects or suffer at the hands of winds, yet the air remains invisible to our physical sight. But, when a person versed with the Presented Knowledge pays attention towards the air it appears in its typical recognizable shape and form. The existence of air in a typical form can also be established by reason and intellect. When the air blow the physical body feels its pressure and if the breeze is refreshing the body enjoys its pleasantness although the air cannot be seen physically.

Lecture 23

Correlation of Memory

As stated earlier, basically, the knowledge is of two types: The Presented and the Acquired. The knowledge that is acquired by learning, it involves physical means and is a source of continuous renewal of fictional senses. It is attempted in the Acquired Knowledge that the conscious should not get a chance to be liberated from the suppositions upon which the foundations of the human conscious are established. When the human conscious is studied closely it is observed that it is based upon fictions. When we think about ourselves we end up nowhere in a state of helplessness. Our economic system is based upon statistics but we have no way to prove that two and two makes four, if these are four why these make four and not denominated as something else. Similarly, when a child is made to join school, he is told that this is 'A' and that is 'B'. And, if the child happens to ask us that why this 'A' is called 'A' and not anything else, then we have no answer except to snub the child saying do as you are told and just repeat what is said to you, this is the way if you really want to learn.

It has been made mandatory for the child's conscious to accept the fiction offered to him without giving it a thought and if he does not do so, he is denied education.

Other type of knowledge, opposite to the acquired knowledge, stresses that nothing should be believed unless it is observed.

God has collected all the four realms in the nucleolus of the human self, which are the Nooric Realm, The Sub-conscious, the Realm of Behest and the Created Realm.

Description of the Realm of Behest is that our universe is a collection of the celestial bodies, living and non-living things and countless invisible creatures. There exists a correlation among all the individual creatures and the ingredients and components of the universe whether that could be witnessed by the physical eyes or not but it exists all the same.

When we look at something that thing is witnessed. It is such an ordinary thing that we seldom take the trouble of considering that why something is sighted?

In spiritual science it is necessary to explore the root-cause of everything, no matter how insignificant it may appear to ordinary conscious. When we look at something we perceive its characteristics properly, or in other words, when an observer witnesses something, cognition of that object transfers to our sight. That is to say, the observer transforms himself into the seen object and then cognizes it. We cannot see a rose unless the properties and characteristics, or to say, the attributes of the rose are not transferred to us and we do not let them absorb into our inner self.

Every individual of the Created Realm has the innate ability of transmuting its inner self into any other self and, in this way, can capture anything, as many times as may deem appropriate, into its comprehension. All the attributes of the universe are collectively incorporated in the inner self of every person.

It is one of the characteristics of the Realm of Behest that when the name of something is heard, the words do not register but a representative picture of that word is witnessed. When, for instance, we hear the name of Tom, the spellings of word Tom do not come to our mind rather the personality of the individual named Tom comes to our mind. Tom, who is a combination of so many qualities and attributes pertaining to his appearance and the personality, will come to our mind, to the extent we know of him.

Another law of the Realm of behest is that the personality of Tom exists in the unconscious eternally and if a spiritual percipient desires to know about the entire personality of Tom, he has to focus his Conscious into the Unconscious to get the whole set of attributes of Tom's personality transferred to his mind, which is only possible when one enjoys the cognition of one's own self or the ego, because it is the movement of the ego that conceptualizes the unconscious data

before the conscious mind. The august spiritual master Khwaja Bahaodin Naqshband names this very state as ‘Memory’.

It will not be out of place to mention few things about the religions of the world during the course of our discussion on the topic of the Realm of Behest. The people who happened to have knowledge about the metaphysical powers in the early ages, keeping certain beliefs in view developed a spiritual education system. World has seen many such systems so far. In the early ages when the population of the world and their needs were far less than today, these teachings could not take the form of a wide spread global movements.

In the primeval era many people used to observe unseen things pertaining to the Realm of Behest and they interpreted those things in the limited perspective of their tribal ways of life. Since the life of many segments of the society and the wide scenario of the world was not before them, their interpretations about the Realm of Behest were limited to their times only. Therefore, their followers and disciples were mislead to misconceived and vague thoughts after these mystic people were passed away. All the idolatrous and paganistic religions originated in this way.

Those who prepared the outlines of religions of those eras themselves were not familiar with the facts of Realm of Behest. And, thus, they laid the foundations of the wrong beliefs, sorcery, witchcraft and monkism during the course of passing over to others the things learnt from their leaders. They used to declare the manifestations a source of original lights. Examples of such religions are the religions originating in the Babylon, Jainism and in the Aryan Religions Hindu Vedantism influenced many of them. Buddhism, too, finally ended up in monkism because of the similar attitude of the followers of Buddha. Mongoloid religions are also devoid of the shades of monotheism because of the same factors. Almost the same factors caused the Taoism associated with witchcraft and delusions.

The Mongoloid religions like Heliolaters, the moon-worshippers and the believers of Zoroastrianism either considered the Realm of Behest based upon the principles of good (divine) and bad (evil) or they declared the manifestation having a central position in the Realm of Behest. These trends and attitudes gradually established and developed the Fetishism, Idolatry and Paganistic beliefs.

This fact cannot be ignored that the material life constitutes the half portion of the total life. If any religious system ignores half of the life, the whole set up of the values gets upset and confusion and straying in the beliefs are inevitable. Ensuing the derangement of the beliefs so many religions remained oblivious of the facts of the Realm of Behest and the Created Realm. It all resulted in a reactionary attitude of the multitudes and such religions came into being which aimed only for the state, its government and the material life. Ever-new philosophies were the eventual out come of this situation and new religions kept on emerging. Confucianism, Shintoism and other similar religions of past and present ages are significant examples of such religions. Thousands of such religions have annihilated, yet many are still surviving. None of them provides any facility for the Realm of Behest, that is, the life hereafter; rather they create such complications of perception and experience that eventually result in eternal sufferings of the soul.

All of these were founded because the prevailing religions had ignored the wants and demands of the Created Realm and it resulted in atheism and general irreligiousness. The basic reason of this disorder and disarray is the involvement of the human intellect in materialism and the other side that makes the realities to come into light remains dormant. The fact is that the materialism does not provide any facility or ease in our life. We can say this from our experience that all the new inventions and means of comfort have their side effects and every means of comfort is a perpetual source of so many discomforts and difficulties. The more we are trapped in the labyrinths of materialism, tighter and tighter become the clutches of difficulties and worries.

The focal point of the teachings of the prophets of God is that they introduced the mankind with the concept of good and evil. This very concept of good and evil determined the two aspects of our reason and intellect; one of them is responsible for all the human sufferings and the other helps in overcoming them.

One of the sciences that have been transferred to mankind through Revelation (wahi) is the Knowledge of the Self, which deals with the Realm of Behest. The most popular and established religions that originated under the influence of Revelation and practiced in Middle East are the Judaism, Christianity and Islam. Last of them is the Islam. Islam is the last religion because all the information about the Realm of Behest and the Presented Knowledge that the mankind was required to know, were revealed upon the most gifted child of the mankind and, for the very reason the prophethood has also been concluded once for all.

In the Realm of Behest a species exists in time and in the Created Realm it expresses itself in Space. A spiritual person who is versed with the Presented Knowledge and knows the laws dealing with the features of species, or in other words, he is familiar with the creative formulae, knows that a rose and he are two different entities with respect to their features and they both are different from each other because of the amount of colors in them. This depends upon the creative ability of his Self to color the features as and when he may wish to do so. In the Real of Behest, he and the rose both are parts of one single Self. The commonness of the properties causes the rose to enter into his imagination. And, after including colors of his choice and using the will power, he can bring that rose into the limits of the cosmos as solid and concrete reality, tangible to our touch, sight and smell.

Nobody enjoys monopoly over the psychic potentials of the Realm of Behest; every person enjoys them in general by the grace of God, the Most Beneficent. If a person could acquaint himself with this ability, he can bring out the rose from the Realm of Behest into this world according to his will.

Reflection of the Beatific Vision

The human body, in actual fact, is an empty shell that has two aspects. The material shell dominates one of the aspects and the features have solidness in them. A current of noor flows from the nucleus of the self towards nasma and from nasma to the physical body. Another current flows from the manifestation; the body, towards the nasma and from nasma to the nucleus of the self. The current flowing from the nucleus of the self towards the manifestation carries the stores of the Insinuated Knowledge. Whereas, the light that flows from the manifestation towards the nucleus of the self contains the worldly knowledge pertaining to the physical needs, desires, urges and demands. If the conscious is more interested in that flow of the current, which is coming from the nucleus of the Self, the nasma of such a person gets toned up in the shades of pure and delicate lights of noor. This creates an atmosphere of enlightenment in the Subtlety of Self and this causes a flow of delicate lights from the body towards the Nucleus of the Self and it gets richer and richer with the brilliances of noor. This results in such a sagacity, which is typical for the believers and about which the Holy Prophet (PBUH) has stated, “Be cautious of the sagacity and prudence of a believer as he sees through the noor of God.”

When these lights of sagacity and prudence are stored in the mind of a spiritual associate, the General Realm of Behest is revealed upon him. And, when the subtleties are further toned up from the luminance of the General Realm of Behest, he acquaints with the Specified Realm of Behest.

The human conscious is like a mirror in which the lights of Insinuated Knowledge continue to reflect and if the mind of a person is like a polished and clear mirror then the scenes pertaining to the happenings to take place are sighted with closed or open eyes easily. Whereas, if the lights flowing from the Subtlety of the Self contain impurities and the flow is of a darkness rather than that of the light then the mirror of the conscious becomes darkened and blind and all the reflections of Divine Knowledge become obliterated from the sight. The reflection of the Insinuated Knowledge upon the Conscious in religious terms is known as the Conscience.

God has stated, “God has placed a seal upon their hearts and the ears and heavy veils have fallen upon their eyes.”

If the polluted lights continue to store in the Subtlety of the Self, an ulcerous boil is produced in there and this boil putrefies. With the increase of this putrefaction the man suffers from diseases, distresses and difficulties, which causes him to remain restless and anxious. A person who is not at peace and has an ulcerous boil in his Subtlety of the Self

cannot befriend with God. For the prevention of having such a disease and to familiarize the Self with the flow of noor, learning the spiritual sciences is necessary.

Ladies and gentlemen, by now you have come to know that this physical body is a shell, which is controlled by the lights. We also know that man is the collection of mind and body. The root of a person, in actual effect, is the reflection of the Beatific Vision, from which a current of lights flows towards the nasma and from there it flows towards the physical body. The actual person resides in both these places and the very same flow becomes urges after becoming the thoughts, concepts and feelings.

Man ascends towards the Realm of Behest and a current of noor continues to descend and this chain of ascent and descent is the life of the universe. The knowledge of mysteries hidden in this ascent and descent is known as the insinuated knowledge, which deals with all the realms of ascent and descent.

Muraqba is such a process that can enable a person to learn the Insinuated Knowledge. If a person is desirous of looking into the mirror of his conscious, i.e., in the Unconscious and wants to know about the ascending and descending movements then the sure shot and easy to practice method is the muraqba. Muraqba helps in liberating from the spatio-temporal constraints and no one can enter into the unseen realm unless one is liberated from the clutches of Time and Space. Liberating from the space or the body needs does not means that one should dissociate oneself from the life altogether. It only means that the physical urges must be considered of secondary nature and attention must be made to remain focused upon that light, which is responsible for the creation of the urges.

The technique of performing muraqba is quite simple. Adopting a relaxed sitting posture, sit in a dark place where the temperature is moderate. Relax the body and let there be a state whence the mind is taken off from the presence of physical body. Breathe deeply. Deep breathing helps in having a control over the breath and thoughts. Close your eyes and attempt to focus your attention towards the inner self, that means, to observe all that is going through your mind in that state without involving into it.

If the deeds and thoughts of the person who is performing muraqba are chaste, that is, he must not be considering anyone bad or evil, have no grudges against anyone, is forgiving even if feels hurt and is not revengeful, strives to earn his livelihood diligently, after doing his part of the job leaves the results to God, if anyone is hurt because of his behavior, he is not reluctant for asking pardon, likes for other what he wants for himself, is not infatuated by the love of worldly riches, uses the God given resources with pleasure, the worldly gains are not his ambitions and serves the fellow human beings and the creatures of God as much as possible, then the subtleties of such a person will tone up very fast. When the Subtlety of the Self is toned up, the conscious becomes more and more resplendent and the mirror of the conscious becomes clearer and clearer.

In spiritualism, total submission on the part of the spiritual associate for the mentor is very important. If there is any hesitation in carrying out the instructions of the spiritual teacher then the performance of muraqba would not be completed. For the success and right results of muraqba the associate has to submit himself completely to his mentor.

The body is directly related to with breathing. If the breathing stops the body also perishes but for learning the knowledge about the Unseen, breathing is not to be dissociated with. Relaxation of body muscles and low rate of breathing is essential for producing the state in which one is least aware of his physical body. When the physical body becomes imperceptible and is no longer being realized as such, the body of lights that surrounds the physical body starts ascending towards the Beatific Vision. We all know that during sleep our mind is temporarily dissociated from the physical body but the physical body system remains in operation, in the same way, if we could temporarily dissociate ourselves from the physical body during wakefulness, the Unseen world comes before us even in our awakening. When the nucleus of the Self is liberated from the worldly thoughts it starts perambulating in the Realm of Behest. It not only becomes ambulant but also enjoys eating and drinking and performs all those activities, which it may deem necessary to perform in that nooric realm. Performance of activities within the limits of Realm of Behest is the liberation from time and space. When it happens, one can cover any length of time, from the very beginning to its

final ending, and continuation of muraqba enables a spiritual associate to see both the ends of Time, simultaneously and he can see the incidents and events of thousands of years ago or hence. When a person manages to reach this stage and is fully versed with the ascents and descents of life, he can witness the universe as and when and where he may desire. This state, in the spiritual terminology, is called perambulation.

It is the holy proclamation of God Almighty, “O’ ye; the assembly of jinns and men, if you have the power, get out of the boundaries of the earth and haven! You cannot, but if you have the Authority.” Here the authority means to be equipped with the reflection of the Beatific Vision.

A Dot In The Heart

This world gradually, stage after stage, becomes a life of experience for us after our birth into this world. Similarly when the inner eye of a spiritual associate starts functioning, gradually, the observations of the unseen realms start coming into the experience. The more one gets involved into the observations of the unseen realm the more familiar he becomes with the creatures of the unseen worlds and their routines of life.

A child, after his birth, gradually gets the consciousness and awareness of his surroundings. Initially, he senses the aroma of his mother, and then he starts recognizing her. And, then he acquaints with the other relatives like father, brothers and sisters. Gradually, his vision broadens and he starts learning the worldly sciences. In the very similar way, a spiritual associate, who is aware of the Unseen World existing in the nucleus of his Self, or is entered into the Unseen World, or that, he has started witnessing the unseen, gradually, develops that sight, which enables him to see at any length of distance and time, he witnesses all that exists in the Unseen World, can touch them even, if he wants to do so. It becomes possible for him to journey between the stars and planets, visit the heavens to see the heavenly creatures and to have conversations with them.

The Facts and Realities that are the basis of the Creation of the universe are revealed upon him. He also observes what types of lights are being used in the formation of the universe, what is the actual source of these lights, how these are being produced and divided among the creatures of the universe and how the features of the universe are formed from the varying quantities of these lights. He also witnesses that the source of these lights is the Beatific Visions of God, the Most High.

Qalander Baba Auliya says, “ If fireworks are displayed in the moonlit night, the white lights of the fireworks that appear in the atmosphere do not encompass the moonlight but the moonlight still encompasses them. It appears that various patterns and designs made from the scintillations and fireworks are spreading all over the atmosphere filled with moonlight. Similarly, when the lights become activated in the body of lights (nasma) these are manifested just like the designs and patterns formed from the scintillations of fireworks.

Let me share this secret with you that the entrance in the Unseen World or the perambulation in the Inner Realms is not made from the outside rather one enters in the Unseen Realm after he manages to enter into his own nucleus of the Self. No one can acquaint with the spiritual norms unless he recognizes his true self or the nucleus of his self and when one manages to know his Self, understands the Nucleus of his Self and enters into it after opening the doors of his heart, the universe emerges before him as is never seen by him. He understands that he is also one of the travelers of the caravan of the manifestations in the universe.

A small dot of light that is situated in the fathomless depths of the center of the heart is the microfilm containing the true pictures of the universe. When traveler of the paths of spiritual associability is acquainted with the dot located in the center of his heart, the traces of reality are found in the depths of that dot where all the realities exist in an embodied form and figure.

Lecture 24
Record of Acts

When the urges that are responsible for the functioning of the life are analyzed, it is observed that there does not exist even a single urge that could be fulfilled without having a thought about it. Every thought is information that is being received from somewhere. Information coming from somewhere is felt by the mind. Mind ascribes meanings to the received information and the fulfillment of the information emerges in the form of an urge. We have to acknowledge this fact that life is coming from somewhere and is going somewhere. The life is continuing in such a fashion that the same one urges is being repeated again and again. After its fulfillment it disappears, reappears again and after it is fulfilled, it disappears leaving its record behind.

Information travels in two ways; in a confined manner and in free manner. It must be remembered that whether the information is free or confined, it is being recorded after it is transmitted.

There are four aspects of life that need a very careful comprehension.

1. Life is information.

2. Information descends and in its descent it encounters with the spatio-temporal restraints.

3. Information travels remaining free from the spatio-temporal restraints.

4. There is a source of information.

These four aspects could also be presented in this way.

1. The source of Information.

2. The information by itself.

3. The information having the restraints of movement.

4. The information without involving any restraints of movement.

After acknowledging that there is source of information we have to see for the origin of the source, because every source also has to have an origin. The radio or T.V. is a source that relays the news but from where this news is being originating, what is the origin of the news? Thus this makes five aspects of life in total.

By now, the friends present here know that nothing in this universe exists without having a typical form and features. Everything has a form and shape and a body. All the things and the realities exist in their original forms in the world unseen just as these are found in the material realm. The sight that could witness the unseen tells us that every fashioned form of this universe has three existences, one in the Beatific Vision of the Supreme Being, second, in the Beatific Vision of the Attributes and lastly, in the Created Realm.

Every existence is based upon the two ascending and descending aspects, thus it makes them six existences in total.

God says, “ Nay! Surely the Record of the wicked is preserved in the Prison. And, what will explain to thee what this Prison is? There is a Register fully inscribed.” (Quran, V: 7&8, Surah: 83)

If a person does not receive information and he is not familiar with the concept of good or evil, then he cannot be rewarded or punished. In fact, the reward and punishment are related to with the information received after ascribing meanings to them. Every sane person with consciousness ascribes meanings to the information that he receives. This act of ascribing meanings to the information received, in fact, is the recording of the information and the rewards or punishments are awarded on the basis of this very record.

God tells, “ Woe to those who deny that Day…When Our signs are rehearsed to them, they say, these are the same things that has already been said by many and they do not accept it because on their hearts is the stain of ill they do. They know that there were people sent down from God who warned people of their times and they rejected them, they still reject although it is recorded in their knowledge that the people before them had also rejected what was conveyed to the from God.”

It is the law that the information is recorded as it is accepted or rejected by the person.

When a person performs an action, it is recorded in the way it is accepted by the conscience of that person. And, the person in the life hereafter or in the ascending movement of the life peruses this record, which becomes the life of that person after his death till the Day of Judgment. The conscience of pious and chaste people is at peace and they are satisfied of their acts and deeds. God bestows bounties upon them, which are source of eternal peace for them. This all is the Book Written (kitab-ul-murqoom), which is also a record.

When we do something, we do it because information is given to us that whether it is good or evil. When we accept it as good it is recorded as a virtuous act and when it is accepted as an evil it is recorded as an evil deed. One’s conscience is satisfied after performing an act and is dissatisfied after the performance of another one. A person after stealing something says that he is satisfied of his act because he did it to fulfill his needs but when something is stolen from him he does not gives the same margin to that thief.

What does this means? It means that he is deceiving himself. A person abuses another one in anger and justifies himself saying that he was in the right but when some one else abuses him he cannot tolerate it and feel very bad about it. This also is a form of self-deception. A satisfied conscience is that which wants the same thing for the others that he wants to have for himself. The things that perturb him are avoided for others. The ascending and descending movements are directly related with the Conscience of a person and the conscience knows the good and the evil very well.

My dear children! I have explained this law many a time that all that exists in the universe is based upon the forms and features and that the universe is sighted in two ways. One that the things existing in the universe are seen in a solid material form and the other way to see them is that do not look like the things of physical world though they have forms, shapes and features and these are solid as well.

When a spiritual student manages to peep into the nucleus of his heart, after getting away from the physical world, it reveals upon him that everything in the universe has three existences. One of these existences is directly related with the Beatific Vision. The second existence is associated with the Attributes and the third existence is linked with the Created Realm.

Creation has two sides. One is the Light and Noor and the other is the movement.

Individuals of every species sleep and awake alternatively. Sleep brings a person closer to his Self and the awakening takes him away from the Self. Sleep is a form of ascending movement and in order to have acquaintance of the ascending state, muraqba is considered very important.

In the physical world the movements of the physical limbs and extremities are considered to the means of locomotion. Scholars of physical sciences seldom bother to consider that from where these movements of the limbs are originating,

whereas the spiritual people, contrary to the materialistic people, emphasize that the movements of the limbs in the material world are the result of the movements taking place in the incorporeal world.

The program that God has given to the mankind, invites us to deliberate upon both the Ascending (dreaming) and the Descending (wakefulness) movements.

Program of Salat and Zakat

Ladies and gentlemen! You must have understood clearly by now that every movement is displayed upon the surface of mind. Decent is the movement that travels down from the nucleus of the Self and ascension is the movement that travels towards the nucleus of the Self and both these movements are controlled by the nature. Every existent of the universe is bound to act in accordance with these movements. The ascending movement brings closer to the Self and, the descending one takes away from the Self. Intuition is the Ascending movement and the intellect is the descending movement. It is such a system that is continuing ceaselessly. The most cardinal child of nature; man, is duty bound to develop understanding of the laws governing the ascent and descent and get them activated in him.

The Quranic program of Salat and Zakat provides the basis for this understanding and insight. The Prayer and Charity are the functions of both the body and soul. Prayer is the activity of the soul and the charity is the activity of the body. Salat is overall such a program in which all the movements of life, like standing, sitting, raising of hands, reading, reciting, sighting, bowing, folding of hands, prostration and looking around etc., have been included. When the movements made during Salat are taken into consideration, it is observed that all the possible activities of life have been included in it and all these movements are performed only for the sake of God. If this program is carried out successfully it associates the mind of a person with God in such a manner that he witnesses that he is being watched by God or that he is witnessing the Exalted Presence of God Almighty.

This training program commences at the age of ten to twelve and matures in the eighteenth to twentieth year of a Muslim’s age. When this program is practiced concentratively for fifteen to twenty years he succeeds in having a mental association with God. And, it becomes a routine for him to easily perform all the activities of life without taking off his attention from God. When a person establishes salat successfully, he becomes equally familiar with both the states of dreaming and awakening. Association of a person with God in ascent and descent, sleep and awakening and intuition and intellect is the completion of life. Salat plays an important role in perfecting the life.

The other program is that of Zakat. Zakat; giving charity, is such an act, which is aimed at sincere and selfless service of the fellow being. Zakat, in fact, is the deportment of God. When a person starts serving the creatures of God sincerely, it means that he is doing the same that God does. We all know that God is serving His creatures without expecting any reward from them. Having mental association with God and rendering selfless service to the creatures, in terms of Sufism, is called Jammaa; Collaboration, that is, a person having the passion of serving the creatures of God develops mental association with God and His creatures. A person cannot enter the paths of Cognition of God unless he experiences the state of Jammaa practically. For enjoying the Cognition of God, it is essential to develop the habit of sincerely serving the creatures having mental association with God all the time.

Holy Prophet of Islam (PBUH) gave the program of Salat to his followers. Salat is a complete program that can enable a person to explore the hidden knowledge in his inner self. A person performs muraqba to get into the inner recesses of his self, similarly, salat is such a program, if it is performed and practiced correctly it automatically enables a person to behold Lord Creator. And, when a person accomplishes the program of zakat (Serving the creatures), he becomes an

important unit of the cosmos. When a person develops this divine habit in him, as a token of His Pleasure, God opens the doors of Cognition upon him.

The whole universe is enclosed in one central point of unity. Provenance of the sources of lights is hidden in the depths of this Central Point of Unity. Churning lights gush and spurt out from this very Point of Unity, the lights that are ceaselessly constructing countless systems of stars and planets in the universe every moment and almost equal number of system die and become extinct every moment. The collapsing systems become storehouses for the existing systems. The stable stars and planets are fed upon the energy discharged from disintegration of unstable stars and planets. These lights are causing expansion in the universe every moment continually and the universe is taking ever-new shapes and forms.

Concentration and accumulation of these lights in the depths are the Negative Movements and the dispersal and spreading out of these lights is called Positive Movements. These very two states are the attraction and the aversion that constitute millions and billions of interacting circles of attraction and aversion or centripetal and centrifugal forces.

Point of Unity
Universe is such a light that is founded upon the movement of ascending and descending waves. The central point is such a point that is overflowing with lights. Universe is another name of dispersal of these gushing and spurting lights. Countless systems come into being from the dispersal of these lights every moment. This thing can be understood from the following example.

There is a water pool having a fountain in it. When the fountain flows, its water falls in the pool. This results in the formation of countless rings upon the surface of the pool water. These rings and circles can be taken as the stars, planets and galaxies of the universe, which coming into being every moment. We also notice that these rings remain within the limits of the pool and annihilate after traveling up to a certain distance. As many circles vanish from the surface as many new circles are formed. It means hat the annihilation of the circles is an indication of the fact that new circles are in the offing. We also note, when we look into the pool, that some circles are small and some are large, likewise, in the universe, too, some systems are small and some are big. The aim of stating this law is to establish that the universe is being constructed every moment and at the same it is annihilating as well like the circles formed upon the surface of a pool from the falling drops of water from the fountain located in its center.

This fountain is the Central Point of Unity and the pool is the universe. The coming into being and vanishing of the circles are the ascending and descending movements. The lights that are being used in the creation of the universe are bi-faceted. On the one hand, these lights are constrained to concentrate and accumulate in the depth and on the other these have to spread and disperse. The concentration and accumulation in the depth are the Negative movements and their dispersal and spreading are the positive movements.

Keeping the given example of the pool it could be said that there are countless circles formed from the forces of attraction and aversion and that every circle has its own centrality and then all the circles are associated with the fountain like co-centric circles. Every movement whether it is ascending or descending is moving towards the Central Point of Unity.

The circles (Individuals of the universe) coming into being from the Point of Unity are tied to it because of those invisible rays of light that are termed as noor. This chain of creation and annihilation is continuing eternally.

When a spiritual associate fully grasps the Negative and Positive Movements, he knows six conscious and after that the seventh conscious is revealed upon him. Or to say, for having the cognition of the Attribute of the Lordship, all the seven conscious are required to be activated.

God has stated, “Verily God is your Lord who created the earth and the heavens in six days and then established Himself upon the Throne.”

God has provided man with such a faculty that he can make use of the six consciouses simultaneously.

This also is the holy statement of God; “He draws the night as a veil over the day in such a manner that the day is caught rapidly.” It clarifies that the Day and the Night are two types of senses and both function with the only difference of the speed that is faster in the nocturnal senses than the diurnal ones.

Obviously, at a slower pace of senses one would travel less and at a faster speed one would cover more distance in the consciousness. Since the speed of the diurnal senses is slower, these are dominated by the Space and, in the nocturnal senses with the increase in the speed the grip of spatial bondage eases up. But, in spite of freedom from the spatial ties one remains within the confines of space. This can be easily understood that the space under goes a change. A person, for instance, walks around in this world in his awakening but when goes to sleep and he is free from the bondages of space, he walks around on some other planet. This walking around indicates that the earth like space is there on every planet. Space is one and the times are many. God says, “He created the sun, the moon and all the stars in such a fashion that they all obey Him.”

It has been stated here that the whole universe is a single point of unity and as is the decree enforced in the point of unity, the whole universe is constrained to obey it. God is the Creator who has transferred His Attributes to His creatures. God, in His capacity of the Creator is the Lord of the worlds and it is His Attribute of Lordship that the creatures stay alive. Holy Prophet (PBUH) has stated; “One who recognizes his Self, Cognizes his Lord.”

When the human Self is mentioned, in fact, reference is made to all those qualities and faculties that are the base of life and when a person knows the faculties that are transferred to him from God, because of his knowledge about the cherishing Lordship of God, he manages to know the Lord.

God has also stated, “I am God thy Lord, the Cherisher and Sustainer of the Worlds.” Here God is proclaiming Himself as God and His Attributes as the Lord and when a person is acquainted with the attribute of lordship in his inner self, he is acquainted with the Lordship of God. Since this attribute is operating in every individual of the

universe, therefore, a person acquainted with this attribute knows all the existents. And, this knowledge brings all the existent closer to him.

The Creative Formula

Whatsoever is there in the universe is nothing but light. Every species is a different combination of lights and specific quantities of light are operative in them. And, every quantity is a color. Arrangement of certain colors is responsible for the formation of different forms and shapes. Every shape is uniformed and made orderly. Every goat of the goat species will have certain traits in common.

The earth is inhabited with six billion people. And, more than any possible estimation of numbers human beings inhabit the other planets. Every man whether he inhabits on this planet earth or lives on some other planet, all have similarity and commonness of their form and features. The quantity of lights for every species is specific and these quantities do not alter or change because every lights has its centrality in the Point of Unity and every light ascends towards its Central Point after completing its descent.

Lecture 25
Creation and Behest

For having a proper comprehension of Creation and Behest, we have to have this understanding that the Mind of God is the Central Point for the entire universe. This universe is the reflection of that universe, which exists in the Mind of God. Thus, all the creatures are still preserved in the will of God, as they always existed there. Reflection of the universe existing in the mind of God is being displayed in different shapes, forms, features and colors. Every fashioned form of this universe is being reflected from the mind of God in three tiers of existence.

1. The first existence of any creation is in the Preserved Scripturum. (Loh-e-mehfooz)

2. The second stage of existence of a creature is the Illustrative Realm (Alam-e-tamsal).

3. Third stage of the existence is in the Realm of Colors, which includes all those material bodies that are formed from the accumulation of colors.

All that exists in the universe, whether these are the angels, jinns, mankind, or some celestial body like sun, star or planet, are combinations of colors. And, the colors are specific frequencies of waves. A typical frequency is a specific movement of nasma.

I have explained nasma from various angles. Every movement of nasma is a color. Colors come into being because of a specific movement of nasma. A fixed length of the movement forms one color, another length of movement forms another color. Thus, incalculable colors are produced from the countless movements of nasma. A separate numerical sum of colors is fixed for every species. If 'x', for instance, is the numerical sum of colors fixed for the rose then, only a rose would be formed from this sum of colors, nothing else could be produced from this set or combination of colors. If 'y' is the number of colors used in the creation of man then, no other living thing could be made from this set of colors and only human beings would come into being from this particular combination. Similarly, if the sum of colors for angels is, say 'z', then, this numerical sum of colors will always bring the angels into being and nothing else will be formed from this combination. Separate sets of colors are fixed for every species. Movement of specific combination of colors gives rise to the individuals of the species particular for that set of colors.

God has stated, "It is the Disposition of God, on which He has created mankind, there cannot be any change in the work of God."

Here the word 'disposition' is suggestive of velocity, density, concentration and the length of the movement of nasma. The length of the movement of nasma taking the form of color meets the requirements of the creative process. All that is found in the Realm of Colors is a conglomeration of colorful lights. Matter and the material things are only a dense concentration of the colors. Matter, contrary to general assumptions, is not anything solid and concrete. If it is disintegrated and broken down to its least possible and dissolved, only different rays of colors would be obtained. If paints of different colors are dissolved in water, a khaki solution will be obtained, which is the color of the soil.

It is our common observation that the earth or the soil; a khaki compound, is the one and the same but from this one thing flowers of different colors, fruits of various tastes and trees and plants of different shapes and properties are produced. When a plant is sown in the soil, the compound of different colors hold on to the roots of the plant and with the help of water, the soil particles dissolve into colors, which circulate in the veins of the plant like blood. This disintegration of soil particles transfers different colors into different species. Eventually, the circulating colors in a plant are displayed in the leaves, flowers and fruits of a tree. Physical and material form of life in the creatures is based upon this very chemical process of disintegration of solid material into colors and the concentration of colors into solid material form.

Movements of nasma act from the inner side of life and are displayed in the form of a manifestation. The shape, form and features, in fact, are merely a collection of colors. The colors are that movement of nasma that travels in the liner length. There are two types of manifestation in the nasma.

First, the length of movement (Space) and the other is the velocity of the movement (Time).

The length of the movement or the amplitude of motion is the space and the velocity of movement is the Time. These both are compulsory for each other and these two cannot be separated from each other in any situation. When the Time is mentioned space automatically comes into the consideration and vice versa. Both remain in continuous and perpetually in motion without any pause. Velocity and length both are maintained in their motion, that is, one the one hand, colors display their range and on the other the velocity is also there in them. We have to understand that the length of the movement is the Space and the velocity of the movement is the Time.

Attraction + Aversion = Death
Form and features in an object are the Space and movement in the object is Time. Movement is associated with two things, namely; the length and velocity. Both of them are compulsory for each other.

When the creation of the universe is taken into consideration, it is concluded that the universe is the manifestation of that will of God, which displayed itself after the command ‘Be!’ was pronounced. To wit, the universe before its existence existed in the Mind of God. When God wanted to see the cosmic program in a materialized form He commanded it to be, that is, God displayed the program present in His Mind. This clearly establishes that the universe is a reflection of the program existing in the Mind of God.

Let us consider the example of an artist who paints a picture. We see the form and features drawn on the paper, the colors that the artist fills in the picture are also seen but do we really see the image that the painter had in his mind while he drew that picture. The picture is a reflection of the image envisioned by the artist. If the artist draws and paints a thousand of pictures of the same one object even then every picture would be having a direct affinity with the mind of the artist. This also establishes from this example that the image existing in the mind of the artist does not transfer on the canvas but the image remains in the mind and only its reflection is transferred upon the canvas and if this is not the case then the artist could not have drawn more than one picture of the same object. It means the original picture remains preserved in its place in the mind of the artist and only the reflection of the original idea transfers upon the canvas. Therefore, all the existents still exist in the mind of God as they existed there before coming into being.

Original versions of all the species are preserved in the mind of God. And, this is the reason that a pigeon is a pigeon and dove is a dove even if millions and billions of years have lapsed. It has never happened that dove has changed into a pigeon because of ecological or environmental changes over the centuries.

God is the Creator and the reflection transferring from the Creator’s Mind to the universe is keeping it kinetic and producing movement in it.

There is a mirror place exactly opposite to the Point of Unity, which is the Illustrative Realm (Alam-e-misal). When the ray of the Point of Unity travel towards the Illustrative Realm comes into being, which is the singular movement. It remains flawless until it has continuity in it. This movement flows eternally.

The sun is the sun, the moon is the moon and the man is man even after billions of years. This movement, which is flowing from Eternity towards Infinity, passes through the Illustrative Realm. The Illustrative Realm after accepting the rays from the Point of Unity tries to reflect them back. This causes disruption in the continuity of the flow of these rays. But these do not cease to flow. Now, on the one hand, the Point of Unity is forcing the rays to advance and, on the other, the Illustrative Realm attempts to send them back. This causes these rays to become dual. This very dual

movement of these rays is the Attraction and Aversion. Everything existing in the universe, on one side, is the attraction and, on the other side, it is aversion.

A baby, for instance, born today is traveling within attraction and aversion. When the baby enters into the boyhood from childhood. This childhood for the boyhood is aversion and the boyhood for the childhood is attraction. When a person enters into his youth, the boyhood becomes an aversion for the youth and the youth becomes the attraction for the boyhood. Similarly, the old age is attraction for the youth and the youth is the aversion for the old age. Apparently it sound odd because nobody wants to be an old man but the fact is that every body is heading towards youth and from youth to the old age.

The whole life is an unending chain of attraction and aversion. On the one hand the interests of life attract us towards them and on the other the death attracts us towards itself. Man, in a state of helplessness, keeps on traveling between the attraction and the aversion, whether he wants it or not. And, one day, childhood, the boyhood, the youth and the interests of youth; the business, spouse and the children etc. are all left behind and, according to the law of attraction and aversion death draws him towards itself.

Lecture 26
Law of Creation

Everything in the universe has one or the other name for it. Name of a thing displays that thing for us. It must be kept in mind that name refers to the body of an object only; actual body of an object is its Hiola (Halo graphic Existence, the astral body).

When, for instance, we pronounce the word 'water', a shape and form with certain features comes to our mind, which we name as water. Similarly, when name of a person, for example, Tom is uttered, the reference is made to those physical features of the person, which are before our eyes. In depth analysis of this thing is revealed that name is only a symbol to represent something. If this symbol representing the physical body is abolished, that thing ceases to exist in the manifested world. Or, in other words, noun or name of an object is used to indicate the body and not the soul or the life of that individual.

When we say 'pen' the spellings or the words, or the symbol or the physical form of a pen is not referred to rather a thing that writes come to our mind, that is, the properties of the pen come to our mind. Pen is the name of that thing which helps us to pen down the thoughts on a paper. Although the word 'pen' refers to a body of an object, but in actual effect, the property or the ability to inscribe, which is the spirit of the pen is mentioned. All the species and the individuals and members of all the species have to have a name.

For the sake of understanding let us take every individual of the universe as a moving particle having two sides. One of these two sides of the movement is bright, colorful and is known as body. The other side is colorless light, which is known, as nasma that is on the one hand is Time and on the other is the Space. Time is the soul and the Will of God. Time on the one hand is the Beatific Vision and on the other the Attributes of God.

It is one of the sayings of the holy Prophet (PBUH), "Do not condemn Time because God is Time."

Time is that dimension of the movement in which there is no variation. And, Space is that dimension that is variable.

Nasma = Time = Soul = The Will of God

One aspect of Time is the Beatific Vision.

The other aspect of Time is the Attributes of God.

Two things are of primary importance when the universe is taken into consideration. The universe is kinetic and this movement is seen because of the features of the universe but the movement by itself remains invisible to our sight. Movements of the physical body are controlled by something else. The body is devoid of any movement at its own accord. One aspect of the movement is visible but the other one is invisible, which is the light, color, noor, nature, reality or the nasma. The visible aspect of the movement has variation in it and is known as space. The invisible aspect of the movement is invariant and is known as Time. The aspect having perpetual variation is the creation.

In defining the Creator, God has stated: -

1. " O' Prophet! Tell that God is one and the only, has no match."

(When the creatures are mentioned they have to be in plurality.)

2. "God is free from every want."

(Creatures have to be depending upon sustenance.)

3. "God has not begotten, i.e., He has no procreative source."

(The creatures have to have parents and a procreative source.)

4. "God has fathered none" (Creatures have their offspring).

5. "God has no family" (Creatures have to have a family)

The properties of the creatures remain constantly changing. A son today is the father tomorrow. The needs and requirements also keep on changing with age and circumstances. The family norms also keep on altering. These five characteristics of the creatures are the space and are visible whereas the characteristics of the Creator are exactly opposite to those of the creature. They have a beginning; an ending, uncertainty, doubts and variation of all types are found in the creatures. Gradation and alteration in the light causes the different species and then different species have different forms and features particular for each one of them.

Time and Space have been exemplified as a passage and the passenger, in the book 'Loh-o-qalum'.

Time is the passage and space is the wayfarer. No matter how engrossed is the passenger in himself and how preoccupied he might become in his thoughts, cannot travel if the way is not there. A passenger cannot dissociate himself from the passage at any cost and under any circumstances. A passenger is a passenger because of the passage. All the activities, all the norms and styles of life of the wayfarer remain within the confines of the passage because there is no variation in the passage whereas the passenger undergoes a change in every step that he takes.

The passage is the Unconscious and the passenger is the Conscious. We identify the Unconscious by means of the Conscious. Engrossment in the conscious activities slackens our attention from the unconscious. All the norms of life depend upon the passage, therefore, the more time is given to the passage (Unconscious), the more practical would life become.

Conscious Values and the World of Thoughts

In the physical world, we attempt to recognize the unconscious by means of the conscious though all the activities of life are related to with the unconscious. The more is one attentive towards the Conscious Life the lesser is the awareness of the unconscious. Since the life depends upon the unconscious therefore more attention in the conscious makes the life inferior in quality. Engrossment in the conscious is a proof of the active participation of the consciousness and when a person manages to enter the World of thoughts (Unconscious) by getting away from the conscious norms, the grip of the consciousness eases up. The unconscious constructs the spaces.

In the Created Realm or the Physical world the space dominate time, that is, the conscious life is spent under the control of the Conscious and the unconscious remains overpowered by the consciousness but when surpassing the space enter into the limits of Time, the Unconscious starts dominating and the conscious becomes dominated.

The origin of space is the Simple nasma but the space by itself is the Compound nasma. The Simple Nasma is fashioned in the Realm of Behest and the Compound Nasma is made in the Created Realm. Every activity of life is a combination of three movements, namely, Primary, Secondary and the Final movement.

The universe is based upon the movement of Attraction and Aversion. Everything is attracting the other and everything is repulsing the other things. Action of the Attraction and Aversion is responsible for the acts and deeds of life.

There are three circles of attraction and aversion.

1. First circle is composed of Latifa-e-Akhfa and Latifa-e-Khafi.

2. Second circle is made of Latifa-e-sirri and Latifa-e-Roohi, and,

3. Third circle consists of Latifa-e-Qalbi and Latifa-e-Nafsi.

Display of these circles is in the form of one or the other existing being whether it is of flesh and bones, of colors and of invisible lights (Noor).

The law of attraction and aversion is described in the verse of Holy Quran, "Everything comes from God and finally returns to Him." Both the aspects of attraction and aversion have their own features, which are at times, are made of Noor, at times are of lights and at others are seen in the form of material bodies. Attraction and aversion, in the physical bodies, is the Compound Nasma. The bodies formed because of the interaction of lights are the Simple Nasma and the featuring of Noor is the Absolute Nasma. Man, animals and plants are the world of Compound Nasma. Jinn, angels of all cadres and the heavens are the world of Simple Nasma. The stations of Extolled Veil, Sublime Veil and the Grand Veil or simply hijabat are the domains of the Absolute Nasma.

These three aspects of the existents are found in every person. When the Compositional Realm is mentioned, reference is made to the Animal Soul. When the world of jinn, Erebus, Heavens or the world of angels is mentioned we refer to the Human Soul and when the Realm of Noor is mentioned we mean to indicate the Great Soul. This means that a person who gets to know the Animal Soul, becomes acquainted with the world of Compound Nasma (Spatiality), and one who happens to know the Human Soul is acquainted with the world of jinns, angels, Heavens, Paradise, Hell and the Day of Resurrection and Judgment. Similarly when a person knows about his Great Soul, he is able to behold the Exalted Angels in the Inhabited Dwelling and knows about the stations of higher degree.

The composition of the universe has three aspects, noor, light and matter. Time is the basis of all these three aspects. Time is the path that is being followed by the universe in its journey from Eternity towards the Infinity.

The person who cognizes the Animal Soul, gets to know in drowse, reminiscence, muraqba, intuition and revelation that the senses belonging to the Animal Soul are limited and confined. A person who enters the zone of the Human Soul after rising above the level of the Animal Soul, realizes that man enjoys the innate ability of liberating from the spatial restraints, he is not founded upon the space only but he is made from the lights and therefore his speed equals to the speed of light. And, when a person manages to enter the limits of the Great Soul, the mysteries and the secrets of the Holy Will of God are revealed upon him.

Lecture 27
Erebus and Purgatory

When God wanted to put an end to the state of ignorance and lostfulness, He addressed the universe. The hearing produced as soon as the Voice of God was heard and with that the ability to become attentive towards something was also became functioning. With the activation of the faculty of paying attention the universe looked at the addressing deity. The sight enabled the creatures to have realization of another being beside them. This made them to become aware of two things: Creator and the creation.

Both are specified with the Realm of Behest. All the movements of the Realm of Behest are the unitary movements because the Creator and the creation both are singular units. The Realm of Behest consists of these two movements that have no color and both are the negative movements, i.e., it is such a state where does not exist anything except nescience. Both these movements pertain to Latifa-e-akhfa and Latifa-e-Khafi (The Latent and Obscure Subtleties respectively). Latifa-e-akhfa is the Specified Realm of Behest and the Latifa-e-khafi is the Ordinary Realm of Behest. The Realm of Specified Behest is the Creator Being and the Ordinary Realm of Behest is the basis of the creation. The Specific Realm of Behest is explored by virtue of the Latifa-e-Khafi. Latifa-e-khafi is the record of the universe and Latifa-e-akhfa is the record of the Beatific Visions. And, Akhfa and khafi both these subtleties are the root of all the existents. Akhfa is the root of all the individuals of a species.

This thing could be exemplified with the seed of a plant, which is the root of the plant. When a seed is sown in the soil, it takes the form of a plant, therefore the seed is said to be the mother of a plant. But when the entire genre of a plant comes under discussion, we have to refer to that seed which was sown for the very first time and the same original seed, after passing down into the generations, is still transforming itself into a plant. To wit, the original root of the species of mango tree and all the individuals of this species is that seed which was sown in the soil for the very first time. Nasma of the seed has such a movement that has a beginning as well as an ending and this movement is averting its beginning towards the consequential ending. First seed of any species is the first individual of that species.

Akhfa is the first movement initiated by the halo graphic existence (hiola) of a species and khafi is the second. The range of the sight of akhfa is reaching far behind the screen into the unseen realms and the sight of the khafi ranges up to the surface of the screen, that is, it sees the manifested world.

God has stated, “All that is in the earth and the heavens glorify God, the Most Wise. It is for Him to govern. He brings the earth and heavens to life and He causes them to die. He is the Omniscient. He created the earth and the heavens in six days and then established Himself firmly upon the Throne. He knows all that enters the earth and that comes out of the earth, that get down the heavens and that ascends to heavens. He is the All-seeing, All-knowing. He is the manifest and the hidden. He never leaves His creatures alone.”

When these words are taken into consideration, so many things reveal. ‘All that is in the earth and the heavens glorify God’ means that there does not exist a single creation, which is devoid of consciousness. Not only that they have the realization of their own being but they also know that God has created them and for the very reason everything in the earth and heavens celebrate praises of God and glorify Him.

‘It is for Him to govern’, means that life and death are from Him. Anything that has come into being cannot deny from coming to an end although every living being wants to escape death, yet the death prevails. Once his thing is settled upon that the death is unavoidable then it transpires that actually death is not annihilation or extinction but it is a process of transference of a living being from one realm into the other, then, this also comes to the mind that God is He who is supporting this magnificent system. ‘He created the world and the heavens in six days and established upon the throne’ signifies seven stages of ascent and descent. And, God knows it well what is that enters the earth or gets down the heavens indicates the descent and that comes out of the earth and climbs towards heavens is hinting upon ascension. Getting down to the earth and climbing up to the heavens are two state of Ascent and Descent. All that is there in the earth and the heavens is in His control. Every moment of life, on the one hand, is descent and, on the other, the same moment is an ascent as well.

Auliya Allah (Friends of God) have designated six aspects for trudging in these two states of ascent and descent. Each aspect is a movement or activity, which are collectively known as six subtleties (Lataif-e-sitta), namely, Akhfa, Khafi, Sirri, Roohi, Qalbi and Nafsi.

Every movement has its specific length for every species. Three of these movements are the descending movements and three are the ascending. Three ascending movements take effect at the same time when on the other side the three movements start descending.

Colorlessness or the achromatic state of Akhfa is the root of all the colors. This achromatic state changes into monochromatic state when the movement reaches the sirr (Arcanum Subtlety). This monochromatic state contains frequencies of all the colors. When his movement descends one step further all the colors contained therein are dispersed. One side where this dispersal takes effect is the Qalb (Imagination) and the other side is the Nafs (Sense). Combination of the Qalb and Nafs, imagination and feeling, is the manifestation.

This law is not only valid for the human beings but also holds good for every species be it the jinn, angel, or even if it is a planet. The achromatic state of movement is he time or the unconscious and the dispersal of monochromatic into colors is the space or the conscious. What actually happens, is that when the time is on the surface the space remains at depth but after entering into the stage of manifestation, the Space rises up to the surface and the time goes in depth. The movement taking place from Akhfa towards the Manifestation is the descending movement and when the Space is surfaced, the movement becomes the ascending one, which ascends from Nafsi towards the Roohi and from there it further ascends towards the khafi.

Combination and collective working of Nafsi and Qalbi is the material world. Latifa-e-Roohi is a veil between the ascending and the descending movements. When the movement encounters this screen during its descent, it is called Burzakh (Erebus) and when it comes in its way during its ascent from the manifestation, it is known as Airaf (Purgatory).

Latifa-e-khafi is the Written Book, that is, it is a documented film of all the acts and deeds performed during the lifetime of a person. This very film is the ultimate destination known as the Resurrection and Judgment.

Thus, it makes seven stages of human life in all and every stage is a conscious life in which the movements of descent and ascent are completed. Overall, these seven stages are classified into two realms of Material world and the Life Hereafter. Between these two, two more stages are there. The intermediatry phase between The Preserved Scripturum and the Physical World is the Illustrative Realm and the stations between Physical World and the Day of Resurrection and Judgment are the Erebus and Purgatory. The Erebus is the descending stage and the Purgatory is ascending stage when the movement is heading towards the Day of Resurrection and Judgment.

Lecture 28
Variable and Invariable

One of the two aspects of the universe is known as Time and the other one is called Space. Where the universe is manifested in Time, is the descending movement and where the Space goes into the background, from there the movement becomes ascending. This chain of ascent and descent is established with the Preserved Scripturum. When the features ascribed upon the Preserved Scripturum descend towards the material world these have to pass through a screen, which is known as Erebus (Burzakh). The pictures of the Preserved Scripturum after these are manifested in the material world they start ascending back. During their ascent they again pass through a screen, known as Purgatory (Airaf). Thus the total stages to complete a cycle of descent and ascent starting from the Preserved Scripturum are seven in all.

The Point of Unity or the Unified Self is also dihedral. On one side it is associated with God and is known as the Knowledge of the Pen also known as the Beatific Vision of the Being. The very same side is termed as the Ultra-achromatic or the Ultra-unconscious. Qalander Baba Auliya says that there are twenty-three sections of the Pen and the Scripturum. Although he has not mentioned the details of these twenty-three sections, he has discussed only that section of Knowledge of the Pen that deals with that point of the Unconscious whose one side is the Memory and the other one is the Thinking. Both of these are two sides of the same one movement. The Memory side is the vast, deep and engulfing Void of Noor whereas the Thinking side is the Noor only, which flows from the Void of Noor, or to say, it descends from the infinitude towards the finitude.

Understanding of this thing demands profound deliberation. Now we shall delve into the Void of Noor, Noor, Memory and Thinking as we see them.

When there was nothing, God was there. God is a Being who is All-seeing, All-knowing, Omniscient, the Affectionate and the Creator. He is well aware of all the needs of His creatures. He has a Mind as well. It came to His Mind that He should be creating such a creation because of which He could be known and recognized. Therefore, the creation was fashioned with memory, prudence and the ability to think and learn knowledge so that He could be recognized in its proper perspective.

This idea made Him to create such a universe that is perfect in all respects and that there are such selected people who could have an intimate affinity with God and, therefore, are able of cognizing God. This thought took the form of an idea that had all the details, forms and features in the Mind of God. When God wished to materialize this idea, He commanded it to be, i.e., He said, ‘kun’. All that was there in the Mind of God came into being. The place where this action took place is called as the Realm of the Souls. The next stage to the Realm of the Souls is the Preserved Scripturum where every moment and movement of the universe and the shapes and form of all the species of the universe were inscribed. The name of all these inscriptions or the cosmic film to be displayed is known as the Preserved Scripturum.

According to the laws of God, this program was put into motion and the whole universe became a manifested phenomenon. The place where the universe classified and manifested itself into the form of species, that is, the collective program of the film was separated species-wise, is known as the Illustrative Realm (alam-e-misal) and the realm where the species are displayed in the form of their individuals is known as the Physical world.

Everything is descending on the one hand and is ascending on the other means that everything is traveling from the infinitude towards the finitude and this tantamount to testifying by everything that God is Limitless, Flawless and Holy.

For the proper comprehension of variable and invariable we have to name them as limitude and limitlessness, respectively. When some variation takes place, first of all limits is demarcated, that is, without demarcation of limits no variation can be exhibited. If limits are not there the movement cannot take place. Therefore, the creatures are limitude and variable but the Creator is free from any variation, which means He is free from wants and needs of any type. Infinitude and limitlessness is the property of the Creator and the confinement in limits and finitude is the characteristics of the creatures.

True Knowledge-Exact Truth
Ladies and gentlemen!

After settling upon this thing that the basis of everything is the infinitude and everything descends down from a state of limitlessness and exhibits itself within the confines of limitude. Every individual of the universe virtually testify this fact that God is an unlimited Being. The limits are found only in the creation but the creator is limitless and invariable.

When the will of God (The Point of Unity) is activated it displays the Void of Noor in the form of Noor. The Will of God that created the universe saying ‘kun’ is not indigent of any resources because God is the Creator and being a Creator He does not need any resources and means of creation. When God commanded ‘kun’, forms and shapes were produced in the Void of Noor although the means and resources were non-existent there. This proves that the Will of God and the Void of Noor is one and the same thing and this very factual reality is the basis of the formation of the universe. This very reality has been named as ‘taddalla’ in the holy Quran.

God says, “It is a Command sent down by the One Mighty in Power; endued with wisdom, appeared in a stately form while he was in the highest part of the horizon; then he came closer and Inclined towards him. And, was at a distance of but two bow-lengths or even nearer. Then Revelation was sent down upon the servant of God who saw what he wanted to see and his heart did not falsify.” (Quran)

This all is said about the observations and incidents experienced by the holy Prophet (PBUH) during the journey of Ascension in the heavens. In these verses of the Quran those Realities and Exalted Ranks are indicated, which God bestowed upon him directly. The Insinuated Knowledge (Ilm-e-ladunni) can be classified into three sections.

1. Abridgement

2. Details and,

3. Mysteries.

God teaches directly that part of the Insinuated Knowledge, which is termed as the Knowledge of Mysteries. This section contains the realities of the knowledge about the Beatific Visions. These very realities are known as the Knowledge of the Pen as well. It is that chapter of the Divine Knowledge, which comes before the Preserved Scriptorium, or in other words, Preserved Scriptorium is the reflection of the very Knowledge that has priority over its commands. When a person versed with the Knowledge of the Pen issues orders, all these orders are inscribed upon the Preserved Scriptorium and the very inscriptions of the Preserved Scriptorium descend to fashion the universe and are expressed in the form of features of the universe.

This thing was described elaborately in the prayers of the Holy Prophet (PBUH). One of such prayers is: -

“O, Allah! I beseech of Thee through those Names of Thine that Thou have revealed upon me, or upon the people who were before me. And, I beseech of Thee through those Names which Thou hast preserved in Thine Knowledge for Thyself and I beseech of Thee through those Names that Thou would ever reveal upon anybody after me.”

The words ‘that would ever reveal upon anybody after me’ are to be noted very carefully.

Another similar prayer is: -

“Allah! I supplicate Thee through every such noun hat is Thy Holy Name and Thou hast adopted it as Thy Name or it hast been revealed in Thy Holy Book, or have indoctrinated Thy creatures with its knowledge or have specified its knowledge for Thyself.”

In these prayers the Void of Noor, i.e., the Attributes and Excellences of Consummate Powers, Habits, Customs and Traditions of God and the Laws governing the Beatific Vision have been termed as the Names of Allah. Rank wise, this knowledge comes after the Supreme Being of God but before the abdaa (Innovation). Cognition of this status enables a person to exercise the creative and administrative powers without any obligation of resources and means.

In short every Name of God is a collection of countless consummate qualities, which after emerging from the Void of Noor are inscribed upon the Preserved Scripturum and from there, these impressions descent down to become manifestations in the Created Realm. The Void of Noor is the Ultra-achromatic but this does not means negation or nonexistence rather it is that state, which is devoid of Noor and is a collection of laws pertaining to Noor. This is a sort of the subtlest form of Noor from which the Noor is created.

The Void of Noor is not the Supreme Being of God. The Void of Noor is the Ultra-achromatic and the Supreme Being of God is Far Above than that of the Ultra-achromatic. In actual effect, we are at loss to express the Supreme Being of God, which is far above from any form of fantasy, imagination, words and phrases and every other manner of perception. God cannot be defined using any amount of words.

One may cognize God in two ways. One, to know of His Attributes and the other is to know the Supreme Being of God. When a person is acquainted with the Attributes of God, he witnesses God in His Attributes. Witnessing God in His Attributes is beholding God in veils. Opposite to this situation when a person manages to witness the Supreme Being of God, he just has the feeling of Exalted Presence of God through his intuitive contemplation. Even a person worthy of feeling God by intuitive contemplation cannot describe God in words or features. Intuitive contemplation enables a person to have access to such a place from where he witnesses the Beatific Vision of the Supreme Being of

God, that is, when a person witnesses the Being, he only cognizes the Beatific Vision of the Being. At this point he gets chances of having a conversation with God Almighty. This again demands careful noticing that this conversation does not take place directly with God but he converses with God through the medium of the Beatific Vision of the Supreme Being of God.

It is the statement of the Holy Prophet (PBUH) that he couldn't do justice with the cognition of God, as was the requirement of the cognition of God. Words of another prayer of the Holy Prophet (PBUH) are:

"O' God! Get me to the Company of the Highest Friend"

This also means that nobody can witness God directly nor can converse with Him. Beholding God, Having conversation with Him or feeling the Exalted Presence of God is through the medium of the Beatific Vision of the Being.

When we happen to be in front of the looking glass, we see our image in the mirror but we say we are witnessing ourselves. This is a fact that we cannot see ourselves in the mirror if the mirror does not accommodate our reflection, that is, nobody can witness himself in a mirror it is only sighting that what the mirror is beholding. Similar is case of the senses. When an object is looked at, first of all that object finds its way into our sight, then a realization of that object penetrates our perception and causes us to know it. If something could not find its way into our sight or an understanding about it is not perceived, we cannot ascribe meanings to it. For example, when the word 'sun' is uttered, the listener perceives the sun within himself. After that the meanings of the word are felt in the conscious. The sun that we witness daily is altogether different from the sun found within ourselves. It is opposite to the one witnessed spiritually. When we see the sun by means of the physical eyes it appears that the light and heat is coming from the sun whereas, in actual effect, it is not the case.

When we see around on our planet earth, the lights that we see here are declared to be coming from the sun whereas, according to the spiritual observations, every planet is radiating lights of its own. And, when the planet faces the sun, the lights of the planet are reflected upon the sun. The brightness witnessed by the physical eyes in the sun actually is the reflection of the lights of the planet.

People who happen to hear or think about the sun all over the world conceive the sun in the same one way, i.e., the sun witnessed by means of spiritual sight is such a Reality in which there is no variation. Similar thing happens when we hear the name of such a thing, which we have never seen before. After hearing the name of an unseen thing a certain shape of that object is formed in our mind or an outline of that object is felt by our perception even if we have never seen that object before.

Nobody has ever seen God but when a person hears the name of God a Reality, which cannot be ignored crystallizes within the listener. For instance, a person denies to accept the Holy Being of God but then the question is that what does he is trying to deny?

God is an Established Reality that enters the inner recesses of a person and the perception feels the pressure that it exerts upon the conscious. If the meanings of that reality are not fully comprehended by the conscious, man tends to deny God altogether. What actually he intends to say is that his conscious understanding is at loss to comprehend God that is mentioned.

Crystallization of a reality is associated with the same one Cosmic Point, which not only includes the cosmos but the ultra-cosmos is also present in it. This very Cosmic Point is known as the ain-ul-yaqeen (Exact Truth) and when the Ultra-cosmos is also includes in this point, this state is called Haq-ul-yaqeen (True Reality).

Lecture 29
Sighting Laws

Universe, in its present form, is the sight. As long as the sight was not granted to the individuals of the universe the entire universe was in a state of bewilderment. When God addressed the universe saying, “Am I not your Lord?” All the souls turned towards the Voice of God and they perceived the presence of God. This very perception is the sight, which is the first dimension and is followed by three other dimensions.

Dimension No. 1 Sight Observation (Noun)

Dimension No. 2 Seeing Observation (Verb)

Dimension No. 3 Spectator Observer

Dimension No. 4 Scene Observed

Sight, Observation or the Channel of Black Draught (nehr-e-tasweed) or Time is the real foundation stone in the structural formation of the universe. No variation has ever taken place in it nor is likely to take place ever in future. Upon this very principle reality the edifice of other three spaces has been erected. Time is the path and the other three dimensions, which are space, are the passengers traveling on the path. Abstraction (nehr-e-tajreed) or the first space is the basis of seeing or the act of observing. The second space, known as nehr-e-tashheed (Evidence) is the Spectator or the Observer. And, the third space or the fourth dimension, known as neh-e-tazheer (Manifestation) is the Scene or the Observed. This space is the fathomless ocean of light and is considered to be a mirror hat depicts all the other dimensions.

Tasweed Time Passage/Path Original Base of the universe (Void of Noor, Spacelessness, Time or the Mind of God)

Tajreed 1st. Space Seeing/Act of observing First Spatiality

Tashheed 2nd.Space Spectator/Observer Second Spatiality

Tazheer 3rd.Space Light/Mirror Third Spatiality

When the term spiritual science is used besides other things it refers to such an approach of thinking that is altogether different from any prevailing approach or knowledge. Physical sciences, psychology and parapsychology believe that our eyes see all that exists in the universe whereas, contrary to this approach, spiritual thinking is that our eyes are only a medium in sighting the things around. When we look towards a hill, in actual effect, we do not see the hill rather the looks of the hill are transferred to us and we see the sighting of the hill.

The direct sight is the cosmic conscious that has universality in it. A hill is a hill not only for the human beings but also for every other creature it is a hill. It has never happened that a lion sees it an ocean or something else that is a hill for the man. This role of the sight is functioning uniformly in every particle of the universe. Just as the iron is felt solid and hard to man’s touch, in the very same manner, it is solid and hard for the touch of any other creature be it an ant or an elephant. This direct approach of sighting is available for the every individual of the universe and the reason for this common feature is that man does not see the ocean but the ocean sees the man and man sees what the ocean sees. All the scenes scattered in the universe are sighted because of the very same law.

A moon is sighted as moon by a partridge just as man witnesses it as a moon. Cattle quench their thirst by drinking water just as man drinks it to quench his thirst and the roots of a tree also assimilate water being water. Plants and trees

consume water to grow just like any other creature does so. A snake takes milk as milk just as a child takes milk as milk and nothing else. This is the commonness of the sight that is operative in all the individuals of the universe uniformly without having any variation in it. The direct approach of sighting is that attribute of God, which is the basis of the universality of the sight. This angle of sight despites its presence in every particle of the universe, is invariant. Invariant is such a reality, which does not alter or cease to act under any circumstances.

God has stated: - “Man was taught that knowledge, which he did not know.” To wit, God stored the knowledge in his unconscious. God taught man that knowledge which is not known by any other creature in this universe except man.

God has also stated, “When I have fashioned him in due proportion and breathed into him My Spirit, fall ye down in prostration, in obedience unto him.”

The phrase ‘Breathed into him My Spirit’ is indicative of that knowledge which has not been given to any other creature in the universe except Adam. In this context this also has been stated that God taught Adam the Knowledge of His Names (Attributes). This knowledge refers to that direct approach of thinking and the universal consciousness bestowed upon Adam, which has been granted to mankind only.

After the creation of the universe God came before His creation and said, “Recognize Me, I am your Lord”. It means that God saw His own sighting and the universe witnessed the beholding of God.

The Knowledge of Appellations

Structural Formation of the universe, use of different measures in this formation, species resulting from the arrangements of these measured quantities, particular characteristics and form and features of every species, commonality of certain characteristics in the species, individuals of every species having their individuality and still having correlation with the members of other species; all these things are evident upon this fact that the whole universe is a family, which is patronized by its Patron-in-chief. No single individual or a species can break away from the bondage of this family. Everybody, whether having any awareness about his affinity with the other species and celestial bodies or not, is linked with them in a hidden relationship. Not even a single person can dare to deny the sunlight or the moonlight. If a person witnesses a tree as a tree, every individual of other species also looks at it as a tree. All the species know one another and are serving one another because of this hidden affinity amongst them. Just as everybody knows that survival without air is possible similarly, the air is also aware of its duties like carrying the water vapors from one place to another. Just as man is familiar with the role of air and water in his life similarly the air is also conscious of their role in carrying the water vapors to that place where they could become brooks, streams and rivers but they do not have any knowledge about this consciousness. This knowledge has been given to mankind only. Breathing of the Spirit into the mould of Adam is that knowledge, which is the jointly shared relation in the universe.

God has said, “We have described elaborately everything whether small or big, in the holy Quran.

This knowledge has been classified into three ways.

The Presented Knowledge (Ilm-e-hazoori)

The Acquired Knowledge (Ilm-e-hasooli)

The Revealed Knowledge (Ilm-e-taddalla)

Everybody having any sense knows that he is a member of the cosmic family and anybody who is desirous of knowing the actual location of the universe is bound to consider this question that what is the ultimate basis of the universe.

God says, “I am the Omniscient.”

That mean the source and the origin of Knowledge that has transferred to the creatures, is God. This also is the Proclamation of God, “I am the All-knowing.” Anybody having any idea about the importance of the information knows it well that the whole life is a continuous flow of information. Eating, drinking, sleeping, awakening, loving and disliking are all based upon information that keeps on coming into the mind of a person. Where this information is coming from? The Origin and the source of this information is God, the All-knowing.

Man and the other members of cosmic family are making use of the faculty of sight. When this faculty is taken into consideration it becomes necessary to resolve what is sight, where does it come from and what is the origin of this faculty.

God says, “I am All-Seeing”

That means the source of sight functioning in the members of the cosmos is God, All-seeing. Similarly when man analyzes his life and the life of his ancestors, it is observed that despite having certain powers man is the most helpless creature who has no control over his birth, life and death. This establishes that there must be someone having the authority to control the life and is encompassing the whole universe. The ability to encompass is the Attribute of God and for the very reason He is known as All-encompassing.

Despite having brain and consciousness we really do not have any control over things. All our ambitions and desires are not fulfilled nor we always suffer failure. Man does not have the power to do anything what he might want to do he is ever dependent upon some one who is known as the Omnipotent, in this regards.

God provided light to the universe and this Light is mentioned as Noor saying, “I am the Noor of the earth and the heavens.” Which again establishes that the universe and all its components are located within the peripheries of the Knowledge of God and this is the same knowledge that has not been granted to anybody in this universe save mankind.

Evolution

It becomes explicitly clear when one deliberates in the unconscious after rising above the conscious level that Only One Being is ruling the universe. This Unique Deity has evolved a comprehensive system to run the affairs of the universe. The journey of the universe commences from the beginning of life and ends where the life is concluded.

In the first stage the universe had the realization of its existence only. In the second step it acquired this awareness that it is the creation and God is its Creator. In the third step, the universe developed the perception regarding the species. In the fourth step, the senses of the species were divided into individual senses and every species became aware of the fact that despite having commonness the individuals has their individual identity. When he species developed the individual perception, second phase of the journey of the universe started.

The first phase of this journey was the descending in nature, i.e., the universe got down step-by-step and when the members of the species of the universe came into being in their individual form and every individual perceived its existence, the ascending phase of the journey started. Evolution is the name of the journey of descent and ascent. The journey from the Realm of the Souls to the Material world is one form of evolution similarly the journey from the material world towards the Realm of Souls in the Hereafter is also evolution.

How this evolution is taking place? How the journey of the universe is going on and on?

The evolution of the universe is directly related with the senses and the senses are associated with thoughts. Thoughts are information. And, we have to understand very clearly that the thoughts or the information have their source and origin from where these are relayed.

All the activities of the creatures, which are the means of the journey of the universe, are basically light. We see by means of the light, we hear because of light, we understand due to light and even the tactual feelings are dependent

upon the light. Or, in other words, all our senses are nothing but light. If the light were taken away the senses would also come to an end. If the base of light is broken down the whole life would suffer disintegration. When the base is not there, how can the building stay erect? A path is made of the light. The light waves are like the strings of the warp and weft of the fabric of creation. These strings are so close to one another that these cannot be segregated.

If a pencil sketch of a tree is made upon a piece of paper and the colors are filled all around that sketch. What would we see? Obviously, a tree will emerge there. If the colors around the outline of the tree drawn on the paper are erased, leaving the paper white, then the tree will no longer be visible. This is the example of the universe. The colors around the sketch are the light and the empty space between them is the universe. Just as the colors had encompassed the outlines of the tree on the paper, similarly the knowledge of God is encompassing the whole universe. Just as we see an empty space in the form of a tree on the paper, every particle of the universe exists like an empty space within the Knowledge of God, which is nothing but Noor. Just as in spite of the presence of the colors on the paper we do not see the colors but the features of a tree are witnessed similarly we behold the shape and form of the universe and the Noor remains obscure from our sight. Despite the presence of Noor we only see that empty space or the void in which the picture of an object is made. We name these pictures in the void as the celestial bodies, sun, moon, sky, mountains, pastures, rivers, oceans etc.

If colors are painted on a piece of paper in such a manner that the empty space left between them depict an ocean then the viewer would not hesitate to say that he is witnessing an ocean. Similarly, all the species exist in the Noor of God.

Another example, in this regard, could be that of the bubbles in an ocean. The water around the bubbles is the Noor of God encompassing the empty space and causing them to exist

Lecture 30
Conscious Vs Insinuated Knowledge

When a baby is born, family members emphasize the need of covering the body so often that hiding the body becomes the second nature of the child and gradually it takes the form of an urge to keep the body under covers. This urge mixes up with the feeling of hiding the mistakes and bad things from others. Man wants to present himself as an ideal person by hiding the mistakes. This very urge of secrecy gives rise to the evolution in the life whereas, opposite to this animals do not have any privacy in their lives and they do not pose themselves as something what they are not because the life of one animal is no secret for the other.

Man's effort to present himself in a better way causes him to discover new ways and invent new things. It is such an attempt on the part of man that enables him to pass the limits of the Acquired Knowledge and to enter the range of the Presented Knowledge. This very effort enabled man to collect all the knowledge of the physical sciences. Searching the new ways and exploring the new discoveries resulting into new philosophies and doctrines are all evolutionary factors and the process of evolution is known as the Acquired Knowledge. But, this must not be overlooked that most of the discoveries and philosophies expounded on the basis of Acquired Knowledge are based upon assumptions and conjectures. The knowledge where assumptions and conjectures have no role to play is known as the Presented Knowledge, which is explored in the depths of thinking. The Acquired Knowledge follows the physical laws, which in turn have to follow the spiritual laws.

Life of every person is a secret for the others; therefore, every person is ignorant about the life of other person. This very ignorance is the secret of man's life, which causes him to hide his mistakes from the others. Everybody tries to present himself as a better person before the others and that his mistakes and shortcoming are not exposed upon the other people. Everybody knows that nobody knows about his life, it means that this secrecy is the cause of evolution and progress in the life. Life of animals is devoid of this element of secrecy.

The distinction of having the Conscious makes the mankind to learn arts and sciences. Mankind is familiar with two types of knowledge. One is founded upon fiction, assumptions and conjectures whereas the other type is based upon factual realities and there is no room for fiction, assumption or conjectures in it. Whatsoever is offered by this knowledge is nothing but reality, a reality that is invariant and unchanging. The origin of both types of knowledge is the Presented Knowledge, which also bridges in between them. The facts of the Presented Knowledge are traced in the depths of the Acquired Knowledge. For instance, when we ponder upon the signs of God and take water into our consideration then the features, composition and characteristics of water, it usage, it properties like flow etc. are come within the purview of the Acquired Knowledge. But, when the structural formation of water is explored then the knowledge obtained from this search and the resulting conclusions are the Presented Knowledge. This is the reason that God has invited us to deliberate upon His Signs in His Books time and again.

All the laws concerning the physical world and all the sciences presently prevalent in this world follow and obey the spiritual laws. For example when we mention the properties of water, we know that water flows downstream towards lower planes. And, when this thing is deliberated upon that why the water always flows downwards and how the different forces are hidden in the water, we are lead towards the spiritual laws operative in the nature. The more deeply we ponder, the newer discoveries are made that finally take us to the reality of the spiritual laws. Having access to the spiritual realities is acquainting with the Presented Knowledge. We can distinguish between the Acquired and the Presented Knowledge only when we are familiar with the Insinuated Knowledge; the Prophets of God enjoyed this knowledge hence it is also known as the Vatic Knowledge. And, when the Auliya are blessed with this knowledge, it is named as the Insinuated Knowledge (Ilm-e-Ladunni). This knowledge is given to the prophet by means of Revelation (wahi) and it is bestowed upon Auliya by way of Inspiration (Ilham).

The universe is composed of four circles. Every angle of these circles has different meanings. These circles are dihedral, one aspect is the ascending and the other one is the descending movement. From this point of view these four circles are named as follows; Rah (Draught), Rooh (Soul), Roya (Vision-Dream) and Royat (Appearance). All these four angles belong to the Unconscious. The spatio-temporal distances are non-existing in this sphere. The person having an access to this state does not see any features in there. When a movement takes place in Rah, it is named as the Soul (Rooh) and the spatio-temporal distances are found here.

If the word 'sun' is uttered in an audible voice, the image of the sun flashes in the mind of the listener. The sun appearing in the mind of the listener, in fact, is the sun with which he is familiar in his physical world. He does not recognize any other sun except the one with which he is familiar mentally. Let us assume that the person is a point that has no form and features. When a movement occurs in this point, the features are produced in that point. The state in which the features are produced in the point is known as soul (Rooh). When the point takes the form of the soul, Conscious is produced in it. Movement in this Conscious is the Vision (Roya) and when the vision deepens enough and reaches the level of sight it becomes the Appearance (Royat).

The Insinuated Knowledge is an agency that clearly demarcates the limits of the Presented and the Acquired Knowledge. Besides defining the limits of both types of knowledge the Insinuated Knowledge enables us to know the physical laws and tells that the spiritual laws govern all the laws of the physical world.

Perception and the Conscious

The four circles mentioned earlier are also classifiable as The Unconscious, Perception, Vision and the Object, respectively. The first circle is situated in the inner most recesses of the universe and the individuals of the universe. Identification of characteristics of this level is almost impossible. The Will of God is directly operative in this depth, therefore; only those who are versed with the Will of God can have the knowledge of the characteristics of this level. The people versed with this level are taught the Knowledge of the Pen (Ilm-ul-Qalum).

At the next stage, new characteristics are included in the first circle and this stage is collectively known as Perception. When movement takes place in the perception the conscious of the individual grasps it. This grasping of the conscious is termed as concept or the vision. And, when the vision emerges before a person, he starts seeing things before him.

In short, existence of everything in this universe has to pass through these four stages. An object cannot exist unless it has passed through all these four stages. In other words, the initial structuring of an object is completed in the first three stages, only then it is exhibited in form and features in the fourth stage of its existence.

Movement of an object, in the universe, is of two types. One of them is the linear movement and the other one is the rotational or the revolutionary movement, which is subject to the linear movement. A distance known as period ties both the movements with each other. Both the movements keep on revolving simultaneously and together these two movements create the consciousness continuously. These two movements can be seen together in an example of a spinning top.

When a top wrapped in a string is made to spin, it represents the spatial and temporal movements simultaneously. It spins around its axis and at the same time it advances with linear movement. Linear movement of the spinning top is the Space and its rotational spins are the Time. The top stops after few minutes and in this period it covers some distance as well from its original position on the surface. We are familiar with the linear movement in the form of seconds, minutes, hours, days, nights, weeks, months, years and centuries etc. and know the rotational movements as the space in the form of celestial body and the world around us. Both these states in their united form are called Period or Interval.

When we look towards the sky, the sequence of periods felt as seconds and minutes breaks away and the distance of millions of miles is seen without applying any particular effort whereas in our conscious senses we cannot see more than a couple of hundred yards. Witnessing the moon, sun, stars and other heavenly bodies is only possible because we

are traveling in the rotational movement as well as in the linear movement. Period of the linear movement is the space. The rotational movement is devoid of space. When the sun that is at a distance of about ninety million miles from us, is seen, we transfer into the rotational movement.

After passing through the stages of Fantasy, thought and vision a person enters into the state of sensual feelings which are centered at the material world around that is solid and is a combination of elements.

Scholars and Prejudices

The physical world is a composition of the elements. Creation of the elements is the fourth stage of the individual conscious. Perception of this conscious is very shallow. Its solid state and stay is short lived and for the very reason senses of this conscious are not reliable. Because of its solidness this conscious suffers continuous gaps in it.

His Divine Grace, Qalander Baba Auliya says: -

Conscience is the inner Light. God imposed laws through the prophets so that the people could learn to have an access to their conscience or the inner light. When the teachings of the prophets of God are taken into consideration, it is observed that the overall purpose of the creation of the mankind is that God is acknowledged as one and the only. This secret was revealed upon the prophets of God by way of Revelation (Wahi). Since this fact is revealed upon the prophets as Revelation therefore, their teachings remain free from conjectural conclusions. Contrary to this, the people who do not believe the prophets of God tend to resolve the unity of Godhead using their conjectures. In order to acknowledge the rule of one single power they seek guidance from their conjectures and try to explore the unity of Godhead into their own speculation, which mislead them towards Non-Unitarian ideologies that usually happen to be in clash with the ideologies of the other factions and groups. Any conjectural theory may correspond to some extent with other ideology but eventually fail to reconcile with them in the long run whereas the Unitarian ideology preached by the prophets of God is not based upon any speculative work or conjectures.

If we are sincere in our efforts for the welfare of humanity and mankind we have to unite mankind on a common ideology of monotheism or the Unitarianism that is the preaching of the prophets without having any difference of thoughts amongst them. Monotheism makes us believe that the whole mankind is a family and God the most Beneficent is the Supreme Lord of this family. There is no other way of uniting mankind on a common ideology except through Unitarian approach of Monotheism. All the various systems invented or devised by the people on their own proved to be fallible at one stage or another. History is evident that all doctrines other than monotheism and Unitarianism have either become extinct or are in the throes of invalidation. Almost all the old doctrines transmitted to the present age either stand annihilated or after having undergone considerable changes and taking newer names are at the verge of disappearance. Although followers of such doctrines are desperately trying to make them a source of guidance for the whole of mankind, their efforts did not yield any results in the past and will remain futile in future too.

The present generations are much more frustrated than those of the past while the generation of future would even be abjectly worse. Eventually, mankind would be constrained to returned to Unitarianism as this would be their one last hope for solidarity otherwise they would never be able to rally at one central point.

Qalander Baba Auliya advises the thinkers of today that they are required to understand and follow the thinking approach of the prophets of God and Revelation (Wahi) instead of their conjectures and abstain from misleading the mankind.

Admittedly, the habits, customs and life-styles vary from nation to nation and country to country and unification of physical functioning and life-styles of singular pattern the world over is simply not possible. But, the spiritual functions that emerge only from the Unity of Godhead can be deemed as the only left out possibility in this regard. When the inner is explored, we observe that despite having variety in physical functions every individual of the mankind has common approach towards the spiritual functioning because the provider of the sustenance to the creatures is one God who is catering the needs of all His creatures. All the advancements claimed by man are only a token of His bestowals.

No science could have existed if knowledge in that regard is not inspired upon the human mind. Similarly no discovery or invention was possible if God did not make its resources available. And to top it all, if the mankind did not exist, who could have made any progress and advancement. And after its existence if an idea is not inspired they could have not been able to do anything. This is the correlation that is functional in all the species and their individuals and its source is not other than the Unitarianism of God as preached by the prophets of God.

Thinkers of the world are required to struggle effectively to correct the misinterpretations of the diversification of the physical functions and to unite the nations of the world in one single bond of the unified system of spiritual functioning. And the only practicable spiritual system, as prescribed in all the Divine Books, is unequivocally monotheistic by all reasoning. We have to rise above our biases and prejudices otherwise the human conflicts and animosities of the future, whether economic or ideological, will force mankind to do something for its survival at any cost. And, he means of survival cannot be found in any philosophy, ideology or doctrine except the Unitarianism preached by the Holy Quran.

When the features of the Prophetic Knowledge will become known to our conscious, our thinking would automatically reject any conjectural knowledge and eventually embark on the journey of the knowledge based upon realities and not on assumptions, speculations and fictions.

Lecture 31
Four Consciouses

Senses are of two types: one, which keeps on changing and the other that do not change. With the change or alteration in the senses colors keep on producing and where there is no variation, is a state of colorlessness or an achromatic state. Change in the senses commences at the Ultra-achromatic that causes to bring the achromatic into being. When the achromatic undergoes a change the senses experience the colors one by one. Accumulation of many colors results in a spectacular colorfulness. The change initiates at the stage of Fantasy and after traversing the stages of thought and vision (imagination) it takes the form of feelings. Thought, vision and feelings travel in a circle and after becoming feelings the change rebounds and leaving the felt impressions behind it returns towards the state where there is no variation. This is going on and on since eternity and will continue forever.

The journey of thoughts and imaginations determines the spatio temporal distances. In order to witness and know the stages and the ultimate destinations of the journey of thought, imagination and feelings we have to go through three consciouses. And, after passing through three consciouses the invariant state that we encounter is termed as the Unconscious. The conscious that is known by the people is classified as the fourth conscious. For having the understanding of the rest of the three consciouses we have seek guidance of the prophetic knowledge. If we could develop understanding of these three consciouses we can comprehend the state of Revelation (Wahi).

If the scholars of the present era are sincere in their efforts to resolve the enigmas relating to the universe and to explore the reality, they have to rally upon this theory that this tangible universe is not a collection of solid material particles but a reflection of the Conscious.

Name of the first conscious is the Simple Noor. The second conscious is known as the Compound Noor. The third one is called the Simple Nasma and the Fourth one is termed as the Compound Nasma. People know of the fourth conscious only and they are versed with the senses of the Compound Nasma only, they are oblivious of the rest of the three consciouses. Apart from the fourth conscious the psychologists have so far traced only the third conscious, which they term as the Unconscious

In the course of exploring the formation of the universe we observe that there are three unconsciouses and one conscious are operative in the structuring of the universe.

First Conscious	---	Simple Noor	---	(Noor-e-mufrad)
Second Conscious	---	Compound Noor	---	(Noor-e-murakab)
Third Conscious	---	Simple Nasma	---	(Nasma-e-mufrad)
Fourth Conscious	---	Compound Nasma	---	(Nasma-e-murakab)

Mohammedan Reality

We pass through three stages before an activity of life could be performed. Any action starts from the Fantasy. This Fantasy is such information that is called Thought when it deepens and descends upon the brain as a pressure. The information after exerting pressure becomes stable. The information that takes the form of a thought is devoid of form and features, or to be more exact, the features are not registered upon the mind. But, when it deepens further, details of features start emerging in the information about an activity. At this stage the thought is visualized and we conceptualize the activity to be conducted. When this stage of imagination attains depth it becomes a feeling. This is the descending state of information, that is, information coming from the unseen realm takes the form of a sensual feeling and then this feeling starts ascending towards its origin after becoming imagination, thought and fantasy.

Conscious is the name of that agency which provides information and knowledge about something and the way he knows something after having a sensual feeling about them. The psychologists during their detailed study of the conscious discovered that conscious is such an instrument that receives information and ascribes meaning to them. With this, they also considered that the information becoming thoughts in a person after being translated into meanings must have some source from where these are originating. The source from where the information is emerging is named as the Unconscious. To wit, they acknowledged that there exists another conscious, which is opposite to the conscious states known to us.

When the spiritual masters talk about the Conscious they do not mention one conscious rather they tell us about four consciouses in all. According to them the universe is composed of four consciouses, that is, the creation of the universe is based upon four pillars and all the activities of the universe is being carried out and processed by four consciouses. Mankind, in general, is familiar with only one conscious but the people of learning and having a scholarly approach consider that the life of man and the universe is composed of two consciouses. This means that generally people are oblivious of the other three consciouses.

Deliberations upon the teaching of the holy books including the holy Quran help us to conclude that there are four consciouses in all and not one or two. The three consciouses other than the conscious known to us are collectively termed as the Unconscious.

Scholars in defining Conscious say that it helps us to know the things that could take the form of a vision to be sighted by the physical eyes, there is distance between that thing and ourselves, it is solid, has gravity in it and can be felt tactually.

When we come in contact with something, first of all, a fantasy like state enters into our mind, which transforms into a thought and the thought after attaining depth becomes a visionary form of imagination, which becomes a sensual perception in its last stage. This whole process of becoming a sensual perception of a fantasy hardly takes a millisecond. This process is repeated continuously at such a great speed that the things present before our sight appears to be static and stationary. Anything that we see present before our eyes is witnessed when it passes through the stages of Fantasy, thought, imagination and feeling. After it is seen, it fades away to become a fantasy following the same path backward. Fantasy, thought and imagination are three states that ascend just as they make their descent. This cycle of descent and ascent is divided into six circles. Or in other words, it can be said that man is composed of six circles and four consciouses.

A person desirous of knowing his reality in the cosmic perspective is required to know the working of the six circles of descent and ascent. And, for having knowledge in this regard it is necessary for him to know that man is composed of four consciouses and just like the creation of man the whole universe, too, is composed of these very four consciouses. The state of fourth conscious in which one finds oneself after passing through three consciouses, is known as Royat (Appearance). This is the state, which is known to the people in general. The conscious of Royat is a combination of other three consciouses. Our life commences in the Ultra-cosmic Conscious, which is invariant. The Ultra-Cosmic Conscious is the stormy state of the Attributes of God that causes it to spurt like a fountain, which at the third step becomes an individual. The first step is when the Silhouette of the whole universe appears like a small tiny point (dot). In the second step Silhouette of species emerges and in the final stage it transforms and is exhibited into an individual.

When a movement takes place in the countless colors, characteristics and properties found in a person, a fountain of colors spurts from within and the feelings are showered upon us. As this gushing fountain contains the entire range of colors in it, therefore, to maintain the sequence of the colors in our memory or conceiving these colors properly is almost impossible. This is the reason that when we live in the senses of the fourth conscious, we commit mistakes. In order to have a fair idea of the colors gushing out from the fountain we have to seek the support of conjecture, therefore, all that we see in this state is known as fiction and the world of assumptive senses. Since the fourth conscious

is influenced by the conjectures and fictions therefore, according to the view point of spiritual sciences, it is not at all reliable and all that is witness in the state of fourth conscious is declared as hypothetical and unreal.

In the spiritualism the most reliable of all the consciouses is the First Conscious as the holy will of God is revealed there and after having the knowledge of the Will of God chances of mistake are eliminated. Since this conscious is the source of all the realities, it is also named as the Reality of the Facts (Haqiqat-ul-haqaique). The very same Conscious is also known as the Mohammedan Reality (Haqiqat-e-Mohammadia). No prophet prior to Mohammad (PBUH) had commented anything about consciousness of this degree. Their teaching remained limited to the training of the Fourth and the Third Consciouses. Teachings of the Christ do range up to the Second Conscious. Holy Prophet of Islam (PBUH) was the only amongst all the prophets who managed to explore the First Conscious and for this very reason it is named after him as Haqiqat-e-Mohammadia, which is termed as the Knowledge of the Pen (Ilm-ul-qalum) in the holy Quran.

Lecture 32
Atomic Theory

Man can learn knowledge in two ways, by learning from others and spiritually. The knowledge that can be learnt is also of various types but for learning any science its terminology; signs, symbols and alphabets are required to be learnt in the onset. The more one learns various sciences the more strengthened become his conscious and the conscious capacity enlarges to an extent that he can delve upon the prevailing sciences of the world. With the added capacity of the concentrative abilities and the development of the conscious it comes to his knowledge that there exists another conscious from where these sciences are transferring and the psychologists name that Conscious as the Unconscious.

Unconscious is that Conscious, which is far beyond the ordinary conscious of the people. Both the Conscious and the Unconscious encompass all those sciences, which deal with the creative factors like discoveries and inventions. This could be said that the scientists of the present era in his attempt to reach the core of the facts have managed to get to the Unconscious remaining in their Conscious state of mind. This thing has resulted in an unending chain of all types of inventions and discoveries. And, this all happened within the limits of the Acquired Knowledge.

When the heavenly knowledge is taken into consideration and compared with the worldly sciences, it is noticed with amazement that this world was blessed with people who did not learn any knowledge from others in their lives but still they proved to be the beacon of light for the others. And, they handed down those sciences to their fellow beings that helped in the evolution of the conscious mind. These people were the prophets of God. Amongst all those prophets, the holy prophet of Islam disclosed that knowledge which was not disclosed by the prophets before him.

When the Unconscious is mentioned generally it refers to the Third Conscious. All the discoveries and inventions like radio, T.V., computer, atom and the spacecrafts are the wonderworking of this Conscious, which according to the scholars and scientist, is the Unconscious. Important thing to note here is that no invention of the world is beyond the limits of the resources of the world. If the resources are not there no invention can be made possible. Every form of advancement is indigent of resources, whether it is the atomic bomb, aeroplane or some other invention, if the resources are not there the invention is not possible.

In the next step the prophets of God bear witness to the fact that any supernatural activity performed on their part never needed any involvement of material resources. As reported in the holy books, the Christ could cure a blind or a lepers or a bald person merely by run his hand over the person. Similarly the miracles ascribable to the prophets are considered miracles because they did not involve any use of material resources or any known technique to perform that feat.

In context of determining the ranks of various prophets different levels of heavens are mentioned and it is said that Adam is stationed on the first heaven and such and such prophet is stationed at the third, fourth or sixth heaven, in fact, this refers to the level of activation of the Second Conscious. Heavenly limits are not determined on the basis of any direction or boundary as such, but it actually refers to the active level of the Unconscious.

When we look at the celestial bodies, stars and planets, the peripheries of our Conscious and the Unconscious become adjoining, or to say, our conscious is influenced by the Third Conscious. Witnessing the stars, feeling the cool pleasantness of the moonlight and the heat of the sun are evident upon this reality that our conscious is capable of entering the limits of the unconscious and can benefit itself from that those things that are found in the Unconscious and after penetrating deep into the available resources can have an access to the root of the things. This is the law that helped man to explore the powers hidden in the atom.

When we look towards the sky, we see stars over there, which means that the silhouette of the stars touches our Unconscious. What is a planet, what a star is, what are the details of the ingredients and components of these celestial bodies; these thing remain obscure from our Conscious but are clearly known by the Unconscious.

Keeping this formula in view when the Unconscious of a prophet becomes his Conscious, his senses, after becoming under the control of the Unconscious, start to observe, know, hear and feel the internal and external conditions of the celestial bodies. And, when the Conscious (Knowledge) of a prophet transfers to a vali and starts feeding his Conscious, the senses of the vali also become capable of witnessing the celestial bodies just as a common person witnesses the nearby things.

Just as there are various methods for developing and training the conscious abilities similarly the Unconscious can also be trained in many ways i.e., one can enter the limits of his Unconscious in different ways.

It is our common observation that a person with a more organized and arranged Conscious is more aware of the global situations an can comment upon them in a much better way than a person who does not possess a developed Conscious. Let us take the example of a peasant who spent his sixty years of life in a limited area and his interests remained confined to cultivating the land etc. He is an elder for his family being the grand father and enjoys a status of a seasoned person in his community but he has no knowledge about the atomic theory. If such a person is asked about atomic sub-particles, he would not be able to tell anything in this regard. But, contrary to this if the atomic theory is described before a person who has developed his Conscious by learning physical sciences will not feel any difficulty in understanding the atomic theory.

A spiritual person is versed with the four consciouses. One of them is the conscious that helps us to understand the life of the physical world and which is in the knowledge of almost every sane person. This conscious deals with the external stimuli of life. This Conscious in spiritual terms is known as the Fourth Conscious and, in general terms, merely the Conscious.

When the conscious is mentioned that side of the conscious automatically attracts our attention from where the information is supplied to the conscious. This is generally called the Unconscious and according to the spiritual science it is the Third Conscious. Common person remains oblivious of this Conscious but the people who have the habit of contemplating and pondering get to know it. This is the conscious that helps us discovering the laws of nature and inventing new things. All the advancement and progress made by the sciences of present era is attributable to this Conscious.

There are two more Consciouses beside the two mentioned above, which become activated in a spiritual person called vali or the prophets of God.

As a matter of law, when some change takes place in the lights permeating the universe, this change is incorporated in all the four consciouses. This very light that is permeating the universe is the source of interaction between the individuals of the universe. If this lights is extinguished all these four consciouses will cease to exist and if the change takes place in the any one of the first three consciouses then the fourth conscious is bound to display that change in its features.

Change in the conscious set up or the alteration in the lights of the universe is related to with the different angles of light. This light is named as Nasma. Nasma is the name of those rays of light that weave the fabric of creation. These waves are neither at a distance from one another nor are they infused into one another and in spite of that these bright rays keep on changing their angles.

Origin of Thought

This thing has been explained at length that God has created this universe with four consciouses or one Conscious and three unconsciouses. When the structural formation of the universe is mentioned in descending order, the fourth level of the unconscious is named as the First Conscious.

When the Elohistic Appellations have to display them in the form of the Attributes of God, a movement is produced in them and they take the tone of a command, this state in terms of spiritual science is called Germination (Bida'at), which is a sort of biological pressure that commences from the First Conscious and exerts itself effectively up to the Fourth Conscious. When this pressure descends in the Second Conscious it takes the form of Elohistic Behest.

Basis of the universe is the Attributes of God that manifest through Commands of God. This is continuing eternally and will last forever. Stimulation in the Attributes gives rise to form and features, which become material manifestations after passing through three stages.

One form of the existence of the universe is that the universe exists as a whole along with its each and every particle infused into one another just as God had created it. When the universe is sighted collectively in this form it appears to be having all the forms in one place. All the plants, animals and planets are infused into one another. Universe, in fact, is such a Realm where every species appear to be infused in the other species.

This thing must be very carefully noted that Universe is nothing but the Knowledge. If the Knowledge is not there the universe is not there and Knowledge is the Attributes of God (Elohistic Appellations).

First Conscious is the Simple Noor, Second one is the Compound Noor, Third one is the Simple Nasma and the Fourth Conscious is the Compound Nasma. The Exalted angels are the creation of the Simple Noor, other angels are the creation of the Compound Noor, jinns are the creation of the Simple Nasma and, the creatures composed of elements including this planet earth are the creation of the Compound Nasma.

First Conscious	---	Simple Noor	---	Exalted Angels
Second Conscious	---	Compound Noor	---	Angels of lower' ranks
Third Conscious	---	Simple Nasma	---	Jinns
Fourth Conscious	---	Compound Nasma	---	Man, Animals, plants and inanimate things.

Life is another name of the stream of thoughts. If the chain of thought is discontinued, all the urges, all the senses and feeling will also abolish. There does not exist even a single movement, which is independent of thoughts. No activity or urge could take place out of the sphere of thoughts. Before undertaking any activity, first we receive a thought about that activity. Nothing can take the form of a manifestation if thought about that thing is not conceived and it is not allowed to be deepen. Leaving the state of Fantasy aside, when this thing is understood that thoughts are responsible for the urges of life, it becomes necessary to explore that from where the thought come to us?

The features of the Preserved Scripturum transform into light waves and these light waves disperse in the mind after striking against it. If the waves do not strike against the human mind, man cannot have the Fantasy, thought or ideas. And, if the fantasy and thoughts are not received, the urges cannot be there. We remain occupied with thoughts coming to our mind the daylong. Certain thoughts are considered as related to our life and most of them are ignored considering them as insignificant.

Whenever a thought comes to our mind, as a matter of law, it has to be associated with one or the other section of the universe. Occurrence of thought by itself is evident upon the fact that it has originated somewhere else and from there it has come to our mind and generated a movement in the screen of the mind. Since we do not perceive that movement or

we fail to interpret it, we tend to ignore it. But, this movement is related to those strings of the universe, which are responsible for controlling the operational system of the universe.

We are familiar with the breeze and normally we do not take notice of its blowing but when it changes to a windy flurry we cannot ignore it. The wind is against the routine blowing of air and is an indication that some change has taken place in the system responsible for the blowing of air or wind. Similarly, a movement taking place in the human mind, in the form of occurrence of thought, means that some movement has taken place in the Unconscious. What is the origin of this movement, how does the system of these movements is working? All these things depend upon the quest of a person. The more one becomes familiar with his/her Unconscious by striving and meditating, the easier it becomes for him/her to explore these things.

There does not exist anything that does not have two sides or aspects. We see the form and features of corporeal things and at the same time this also is in our knowledge that someone is holding the very being of those objects. One aspect is dominant and the other aspect is the dominated. One is the manifested side and the other is the obscure or hidden and these two together form the life, which is the perception. This sensing or perceiving too has components. One is the thing or the object to be observed and the other is the observing force, which remains obscure. Unless both the aspects of the sense are united, we cannot observe anything whether it is the corporeal or incorporeal. The object exists before us but the thing responsible for the existence of that object remains obscure from our sight. The physical eyes witness the corporeal things only and the spiritual eye observes both the corporeal and the incorporeal things.

When a blackboard is sighted we observe it as a board that is painted in black, which means that the board and the color are considered two things and the union of these two things is known as a blackboard.

Lecture 33
Division of Senses

Beginning and ending of every species whether it is the mankind, jinn, angels, celestial bodies or galaxial systems, are founded upon the alternation of the Conscious. If the beginning or commencement of something is known as its birth stage then, the conclusion or ending is to be termed as death. But, when the death is deliberated upon, it is observed that even the death is also a step of life, a life, which is life at its every step. The senses and the consciouses in which the universe is passing through the phases of its life are different states, that is, the universe is the name of varying changes of the states of life.

Our conscious is so weak that when we attempt to comprehend something, the limits confine us and obstruct our understanding. If a thin paper is held before our eyes our conscious stops functioning, at least as far as the sight is concerned. But, if we could enter into the limitlessness after getting freedom from the confined limits, the conscious becomes immensely strong and powerful. We have stated that the phases of life are determined by the four consciouses, namely; the conscious of the individual, conscious of the species, the cosmic conscious and the ultra-cosmic conscious. Actually there is only one conscious and the same one conscious is being divided and subdivided into different grades and cadres according to the range of the movement taking place in it.

All the Attributes of God cannot be encompassed by a limited conscious because the Attributes of God are limitlessly infinite. We know of only those Attributes of God, which have been named as the Elohistic Knowledge and these attributes are that Moment in which the Will of God is prevailing. Briefly it could be said that the Will of God is the Continuous Time. The Will of God by itself is the Time and formation of features in the Will of God according to the Will of God is the Space.

According to the teachings of the prophets of God, we are required to understand that Being whose Command caused the universe to come into being. Unless the Absolute Being is not comprehended, Its Command or the Edict cannot be understood properly. Some people raise this objection that understanding of the Edict of Lord or the Holy Will of God is not possible.

God says, “No eye has the power to see God; God may display Himself upon any eye.”

It means that if a person is not familiar with his own roots his mind is not directed towards the Absolute Being. And, when a person gets to know himself, he knows the Edict of the Lord operative in him and, if a person does not know the Edict, he cannot know his Self.

When Moses, after seeing the light on the mount of Sinai, had inquired, “Who?” God had replied him saying, “I am thy Lord,”

This event leads us to the conclusion that Moses is the Edict of the Lord and the God is the Absolute Being. It means that the light, which Moses had seen on the Mount Sinai, was the Absolute Being. This helps us to know the limits of the Absolute Being and the Edict Being. On one side is the Absolute Being and His Attributes of Cherishing Lordship and on the other is the Edict Being; Moses and his needs and wants. Moses despite witnessing the Absolute Being felt the need to know as to whom it was. He could not know upon seeing the light that it was his Lord God and he felt the need to know so he asked who it was.

Qalander Baba Auliya says: -

Few people in their own narrative style named the Absolute Being as The Absolute Reality and the Edict Being as the universe. This is the style of the Scholars of Deity. These are the people who try to understand the universe after rising

above heir Conscious and entering into their Unconscious by meditating and have quest to explore the realities. But, the approach of the prophets of God is altogether different than the scholars of the Deity. The prophet explore the Absolute Reality by means of the Presented Knowledge and the Scholars try to resolve it by exploring the manifestations, which being against the laws of nature does not take them in the right direction and they tend to go astray.

The prophets search the manifestation through the immanent and the scholars try to explore the immanent through the manifestations. At their own places both the approaches are correct. The reason is that since the Scholars are ignorant about the immanent or the inner realms therefore they have no other option but to try to reach to the root of the manifestation by analyzing the physical form of manifestations. They ignore those hidden facts with which they are familiar and due to this approach and attitude many secret facts about the structural formation of the universe remain unknown to them whereas the approach of the prophets of God is free from this flaw. In order to comprehend the reality of the universe they go for the Creator of the universe before going for the creation. According to the prophetic considerations, the Absolute Being is the Life; therefore, they declare that life is eternal even for the mortals.

We the senses are deliberated upon; we cannot draw any conclusion other than this that the senses were made to come into being by the order of the Supreme Being. Display of the existents in forms and features is the division of the senses i.e., the Divided Senses are the Edict Being, which exhibit themselves in the form of the universe. When God commanded, the universe came into being, that is, the Edict of the Lord taking the form of the cosmic features exhibited itself. This demonstration is the division and expansion of the senses because for the division of the senses a form and shape is needed.

The shape and form are also of two types, one is the material form and the other is the Nooric form. The material form does not lead us up to the soul as the matter is density and the soul is the subtlest thing. The matter exists because of the soul; if the soul is not there matter cannot exist. Material world is annihilating every moment but the soul does not perish. This is the reason that the soul cannot be traced by the material forms but the roots of the material forms can be explored by means of the soul.

Self is that soul upon which the matter is staying. The matter stays as long as the soul supports it and when the soul detaches itself from the material body, it perishes. This must clarify the mistake of those who prefer the matter to the soul.

When the manifestations are given undue priority, it means that we are declaring the manifestation as the actual source of life whereas, in actual effect, the physical features are perishing every moment. By giving preference to the manifestations, we actually negate the past. Whereas, it is our observation that this whole universe is nothing other than the Past. A baby who is born this minute, his birth is the past event only after one minute. There is no room for any present or the future in this universe because a child born this moment is the past next moment. It is the statement of the Holy Prophet (PBUH), “The Pen has dried up after writing all that is to happen.” For this statement no other form of time except the past is possible. We can, anyhow, say that the present and future are the components of the Past.

Universe is the reflection of the manifestations of the past. In order to have a proper understanding of the Movements of the Past we have to deliberate upon the divided and undivided senses. The shape and form are the divided senses and the astral body (tamasal) is the undivided senses.

The divided senses cannot be used to trace the undivided but the undivided senses can give us knowledge about the divided senses. All that has happened in the past is being demonstrated in the present and will be displayed in the future.

Let us once again examine the verse of the holy Quran where it has been stated, “Verily, it is His Edict, when He intends a thing, He commands it to be, and it is.” That means the cosmic program came into existence in the same order as it existed in the Mind of God, when God Commanded it to be. Intention of God or the Will of God is the limitless Noor and the universe exists in the Will of God and God governs everything, every individual or species.

When this statement is analyzed, we find that there are three components of the God's Edict.

1. Will

2. All that is willed i.e., the Object

3. Manifestation of the object that is willed.

Presence of something in God's Intention indicates that whatsoever God wanted to create, He knew it before hand. And, since the objects of the universe existed in the Knowledge of God before these were commanded to be activated for their display and only the very same things came into being that were there in the holy Will of God, therefore, all that exists is the past.

Now what is the Past and what are measurements of the Past? We can understand these measures in many ways. One of them is that, according to the scientists the speed of light is about 300,000 km/sec. If it is acknowledged, it means that the speed of one moment of this universe is equal to the sped of light i.e., 300,000 km/sec.

Perception of the Serial Time, in fact, is the division of the senses. All that is happening in the universe, we measure it with the units of the Serial Time. The universe is encased in the moments. One or the other moment, every moment is bound to remain existing in one single moment. The universe cannot be static even for a fraction of a second. Every moment of the universe is kinetic and moving, or to say, one moment of the universe is one change and the other moment is the other change and the third moment is the third change and so on. And, since every moment of the universe is changing therefore, every moment is separate from the other moment and the events and the incidents of every moment are different from the other moments. When the activities and the incidents of every moment are different then it means that there is distance between every two moments. The separating distance between the every two moments is the separate unit of time.

Serial Time is the known incidents and the Non-serial Time is the unknown incidents. The units of the Serial Time are the collection of those incidents, which are known to the Conscious. And, the units of Non-serial Time are the collection of those incidents, which are not known to the Conscious.

God created Adam from the clay. The clay is an empty space or a void. God breathed His soul into this void and granted him the Knowledge pertaining to the objects of the universe. It means, Adam is composed of two agencies; the Soul and the Knowledge of things (objects). Knowledge of things was had after having the Knowledge of the Names.

Corresponding to the Knowledge of Objects is the World of Nature. The World of Nature or the Witnessed Realm is the Serial Time. And, Soul or the Unseen Realm is the Non-serial Time.

This thing can be put down in the form of the following equation.

Elohistic Spirit--- Knowledge of Objects---World of Nature (Serial Time= The Witnessed Realm

Soul + Knowledge of objects in the soul (Cosmic Administration) = Adam.

Adam is a void. Void contains the Soul. Knowledge is in the Soul. The Knowledge of objects is the World of Nature. The World of Nature is the Serial Time. The Serial Time is based upon the Non-serial Time, which is the Unseen Realm.

The Real Time, Non-serial Time and the Serial Time are the three states of Time.

Serial Time is that in which we spend our life in this material world. In this state of Time the senses are dividing every moment. All the activities and incidents of this Phenomenal World are measured by the units of the Serial Time. There does not exist even a single moment, which is invariant and stable. Every moment of our life in this material world is a variant and brings change. We all know it well that after taking one step when the second step is taken, the first one undergoes a complete change. And, when the third step is taken, the second one is changes, i.e., no moment of life is a moment unless it is variable. Events and incidents of every moment are different and this difference segregates them from one event to another, from one incident to another a distance is there. When we take one step after another, each step brings a net change with respect to our original position and there is distance between every two steps that makes them two steps.

For having the knowledge of the Unseen Realm understanding the soul is necessary because the Unseen World opens up for the soul only and soul means the Unconscious. If we are desirous of knowing the Unseen Realm, it is necessary that we should get out of the World of conscious and enter into the world of Unconscious because it is not possible for the senses of the conscious state that these could comprehend the Unseen. The Non-serial Time is the Unseen. The Real Time is the Elohistic State, which is known as the Invisible of the Unseen (Ghaib-ul-ghaib). Non-serial Time is the world of angels. When a person enters into the world of unconscious after rising above the conscious level, the unseen reveals upon him and he witnesses the world of angels just as a person in the state of consciousness observes this material world similarly a spiritual associate after entering the Unconscious sees the angels and the creatures of the angelic realm.

Facing the Conscious there are two agencies, one is the Unseen and the other is the Invisible Unseen. Our Conscious remains oblivious of the moments of the Unseen Realm but these remain in the knowledge of our soul. The Invisible Unseen, which is Infinitude, is the Realm Time. Facing this Infinitude is the Finitude and the format of the every Finitude is the Knowledge, the knowledge that explores the Infinitude.

Knowledge is such a thing that remains in pursuit of understanding and discerning the lights of the Infinitude. Any light that Knowledge encounters during its pursuit is assimilated and absorbed in itself by the Knowledge and that light becomes a permanent feature of the Knowledge.

Let us consider this thing once again that when the species is in the form of an individual, It is the Serial Time and the root of the individuals is the Non-serial Time, or to say, the existence of the species is the Non-Serial Time. Every Species knows itself as to what it is. Man knows that he belongs to the mankind; an angel knows that it belongs to the species of angels; a plant knows that it is such and such plant. This knowledge pertaining to the existence of the species transfers to them from the Real Time. Repetition of this knowledge by the species results in separation of its individuals. A lion exists in this world because the lion, in order to maintain its existence, is repeating its species' knowledge. This repetition ensures the existence of its individuals. And, on the one hand, this repetition is the Finitude and, on the other, is the Infinitude.

1. Real Time = Timelessness, Ultra-unconscious, Invisible unseen, Infinitude, The Absolute Noor, Absence of forms and features, Realization of Existence only.

2. Non-Serial Time = The Unconscious, Spiritual World, The Unseen, The Illustrative Realm, Compound Noor, Awareness as a species and its individuals.

3. Serial Time = The Conscious, Compound Nasma, The Material World, The Visible world, Creatures of the Elements, The Nature, Divided Senses, The Countless worlds in the grip of temporal time.

Lecture 34
Non-serial Time

When we deliberate in the teachings of the holy books, it is observed that the life, whether it is of an individual person or of the whole universe, is associated with the Nature, which is the Serial Time. The Unseen Realm is the Non-serial time. In the Real Time the moments are invariant. And, these very invariant moments are encompassing the whole length of time from Eternity (azal, the remotest Beginning) to Infinity (ab'ad, the remotest Ending).

These very Invariant Moments are the very being of Knowledge. Knowledge as the knowledge is not merely a collection of words rather it is such a being that enjoys perception of its being like any other beings. The Knowledge as a being is rooted in the Non-serial Time. When the Serial or Non-serial time is mentioned, it means that the being named as Knowledge has granted us the knowledge of the variant and invariant moments.

In the context of the moment of the Real Time it was stated that it is an Invariant Moment. The Knowledge, as a being, remains in pursuit of exploring the characteristics of the very Invariant Moment. This attempt on the part of Knowledge is the journey from the Infinitude towards the Finitude. The moment that travels towards the Finitude is the moment composed of Compound Noor. How does the moment undertakes this journey, what happens during this journey and what is the role of time and space in this journey, remain unknown to the human Conscious because the Conscious commences in the limits of Finitude.

This means that when one moment sets on its journey, the next moment begins. This traveling from one moment to the other is the temporal time that we are familiar with in this world of divided senses. This time begins at the Simple nasma and is concluded at the compound nasma. When the human conscious is attentive towards the fantasy, thought and imagination, it is directed towards the simple nasma and when we enter into the limits of the feeling after getting away from the limits of fantasy, thought and imaginations, our conscious gets to know the compound nasma. Now, to summarize this, it would be said that the ability of the Conscious to know the variation is the consciousness, that is, the Conscious remains incarcerated in that moment which is ever variable. This very variation, in terms of the holy Quran, is known as Aafaq (The World as seen up to the Horizons). Name of the invariant moment is the Non-serial time and it is called the anfas (The inner realms).

When the moment of noor is mentioned, in fact, the reference is made to the human soul and when the nasma is mentioned the human mind is referred to thereby.

Tom is an individual. If it is inquired as to who is Tom? In reply it would be stated that he is son of such and such person, he is intelligent, sober etc. or to say, the properties and the characteristics of Tom would be mentioned and not his physical body of flesh and bones is ever meant. We know Tom with the reference of his acts and deeds. Although the physical body of Tom is there before us, we know him because of his characteristics, which are not physically visible to us.

Analysis of the life of Tom would force to eventually conclude that Tom is the title name of the film of the properties and characteristic mentioned. The film features the characteristics of the person named Tom. This film is the Unconscious and the Compound Noor.

Tom can also be understood from this example. A thought concerning the sun comes to the mind of the person named Tom, i.e., Tom's mind unconsciously grasped the solar system, that is, the solar system entered into the Unconscious of Tom in a pictorial form. In this picture, the details of the solar system are the one moment of the Non-serial time. For this, this can be postulated that if all the details of a moment or the characteristic of a person along with all their situations and effects were wrapped up in the form of a film then this would constitute one moment of the life of that person. This moment is the moment of the Non-serial time.

According to the laws of God nothing in this universe is created with one side, everything existing in this universe is dihedral and is composed of two aspects, therefore, a moment is also having two sides. One of them faces the senses and is known as the World of Nature. Tom, Dick or Harry is the name of such countless moments. This is same Tom that is seen, known and felt by the senses. Tom is the name of incalculable moments rolled up in the form of a film, or in other words, Tom is the title of the life span spent in the Serial Time. The details of this title are that format of Tom, which is the unit of the Non-serial time. Here format is indicative of that noor or the light, which is the pictorial film of the components of the unit. In this pictorial film every fantasy, every thought and every sensation of the unit are recorded therein.

God has stated in the holy Quran, "And, what will explain to thee what this illiyeen is? And, what will explain to thee what this sijjeen is? This is a written book."

Human life is based upon two aspects, one is the higher and the other is the lower aspect of life.

Moment of the Serial Time is the body and the moment of the Non-serial Time is the detailed film of the pictures of the feelings of that body. The moment of the Non-serial time always remains before the soul but our mind seldom pays any attention to it, therefore, it is the Unseen.

When we look at something, Moment of the Non-serial time measures the intermediatory distance without letting us know about it, in such a manner that neither the light coming from the object detaches from our mind nor does it penetrate into the mind. This is the reason that we can see an object because if the light of the object penetrates into the mind, the Non-serial Time will no longer be the Non-serial time and it the lights of the object caves into the object then the Serial Time would no longer remain the serial time and the object would not be available for its existence.

Serial Time is continuous and sequential. Day after tomorrow cannot come unless tomorrow is lived through. Similarly, the month of June cannot be seen after March if the months following March do not pass. The Non-serial time, contrary to this, is not necessary to be in sequence. Dreams, in this regard, are a very good example of this phenomenon. A dreamer can all of a sudden start witnessing the events of ten years hence although he has not noticed the intermediatory years. It means that the vents, happenings and incidents pertaining to any era of time can be sighted by virtue of Non-serial senses. For surveying the cosmic events Non-serial time contains all the scales that can measure past, future or present without any obligation of the sequential order. Times of thousands of years ago can be brought back in our thoughts or dreams skipping over the intermediatory intervals.

When we happen to see a person who had been known to us some twenty years ago, we recognize him instantly without tracking back the past record in any sequential order and the record of all the events concerning about that person is immediately recalled to our memory. In fact, that person was preserved in the Non-serial time and in recollecting him our mind skipped over all the moments spent since last twenty years. Or in other words our mind found a way to look into that circle of the non-serial time where that particular person is recorded safely.

Qalander Baba Auliya, giving another example of the Non-serial time has stated, when we climb down the stairs, the already existing record of the measurements of the stairs in the Non-serial time keeps on guiding our steps and we do not have to be consciously bothering about the size of the stairs at every step. Sometimes our mind drifts away from the Non-serial time and the Serial time takes over the control of our step. This causes us to make a mistake and we stagger upon our steps because the size of the steps are not recorded in the Serial time, it is found in the Non-serial time only.

Cosmic Thinking

Proclaimer of Reality, His Divine Grace, Qalander Baba Auliya has stated in his remarkable work 'Loh-o-Qalum', which is hereby explained to you that human thinking is of three types. First of them is that a person being the member of the mankind family makes proper use of the urges produced in him individually. When a person makes a correct usage of the urges and his every activity is based upon sincerity for the mankind then his thinking enlarges to such an

extent that he starts understanding the urges at the species level, after rising above the individual level he enters into the collective level. The urges produced in him remain no longer individual urges but he starts looking at then with the point of view of the urges of the whole mankind. The individual thinking is replaced by the collective thinking approach. And, after having been able of understanding the urges at the level of the mankind, his thinking enlarges further and surpassing the species level he enters into the cosmic level and he starts understanding the urges in the cosmic perspective.

First type of thinking ------- Individual thinking approach

Second type of thinking ------- Species approach of thinking

Third type of thinking ------- Cosmic level of thinking approach

When the thinking of a person is no longer confined to the individual level, he starts understanding the secrets of the universe. And, a person who could still rise above the cosmic level of the thinking approach, he succeeds in enjoying the cognition of God.

We perceive, according to the laws of the Preserved Scripturum, only one thing at one fraction of a moment after negating all the rest of the things that are there in our knowledge. We are familiar with six directions, namely; right, left, forward, backward, overhead and below but there is only one direction that we follow and that is the direction where our urges lead us. We cannot see in any direction unless our mind is focused in one direction.

We travel in one of the six directions at one time. These six directions, according to the spiritual point of view, are only a product of the conjecture. In actual effect, there is only one direction in which all our mental inclinations are focused at any one moment. This very direction of the mental inclinations is the Serial Time. We think that time is passing by. It is not so, Time is being recording in. This thing is not very difficult to understand. A person who is thirty years of age today has lived through for thirty years or to say he has traveled into the time for thirty years. When it is said that he has spent so much time, in fact, it means that so much time has been spent in the recording of the events of his life. It is not that the incidents experienced in childhood and youth are deleted, these have been incorporated as a record. This very record, in the Quranic terminology, is the Written Book (Kitab-ul-marqoom). This record, in the modern terminology could be considered something like videotape that contains all the impression of a recorded event. This very record is the Knowledge of the Appellations because all that God taught to Adam was recorded and this very record is being transferring to the mankind generation after generation.

It is the quality of the narrative style of Qalander Baba Auliya that he explains the same one thing in so many different ways so that our mind could assimilate it easily. We had explained that all the senses of human life put to use for perceiving are based upon information. Man has been given the right to ascribe meanings to the information according to his choice. But, before ascribing meanings to the information received, it is perceived. This perception remains preserved in a corporeal or incorporeal form.

Cosmos is such a point that we have to assume in our mind. This is the secret of the existence of the universe. A point, according to the mathematicians, has neither any length, nor width, breadth nor any depth. It is only a product of the Conscious. This very point after traveling from the conscious takes the form of the sensual perception in a very simple manner. The point establishes in the conscious and keeps on reminding itself, that is, the conscious keeps on repeating the record upon which it is established. Entering into the old age after journeying from the childhood is a process of repetition of the record. If the conscious does not repeats its record and does not keep on reminding itself, the child can never be able to get out of the child hood and enter the youth. Youth, in fact, is reminding of the record from childhood to youthfulness. The Conscious claims, I am this, I am that, I am looking at the moon, I am seeing the stars, I am doing this, I have a pen, etc. This all is nothing but a repetition of the record.

In the childhood, when the child starts becoming conscious of his surroundings, he learns about things like book, pen, toys, car, etc. All these things are recorded. This very record is repeated till one expires. It never happens that a child starts calling a tree, a pen and a pen, a tree. All that is recorded in the conscious are the senses and the Conscious of a person. Conscious uses the recorded pictures in different ways. The method of using this record, that is common in every species, is by means of the sight. The Conscious sees and repeats the record after seeing it within. The sight that is operative in us functions at two levels. One, it is centered in the Conscious and the other, it witnesses in the Unseen. Whether the sight functions in the conscious, in the unseen, it is individual or it is of the collective nature, only one and the same sight is operative.

It is our routine observation that if we happen to see an almond tree we declare it an almond tree without any hesitation. Then, if inquire from another person that what this tree is, his reply would also be the same. And, if we ask the same question from thousands of people, they would all maintain the same that it is an almond tree. This thing is evident upon the fact that the witnessing sight operating in all individuals is one and the same. Had there been two different sights, each would have been witnessing the same one thing as two different things because of the difference of their angles of sight, that is, one sight would be seeing a tree as tree and the same tree would be appearing as an animal to the other sight. Therefore, we have to acknowledge that Conscious at one level is a collective consciousness and the very common level is the Sensual Perception.

Lecture 35
Circle and Triangle

The great Sufi poet Mulana Roomi has said, 'Man is nothing but sight and the rest of him is just a body of flesh and bones that is perishable. And the sight is to witness the friend.' Witnessing the friend is the poetic way of suggesting the common level of the universe, which is controlled by God.

Whether it is a single person or a multitude of people, the sight is of individual or collective nature, it's functioning remains the same. Another interesting aspect of the sight is that whatsoever it witnesses individually remains obscure from the others. Technically the common characteristic of the sight, in Sufism, is called Unity and the diversity and individual characteristic is called Plurality. But, the plurality is the sight of the unity, all the same. As regards to the cosmic relationship the sight is unity but when it gets into the angle of plurality, it looks at things in a diversified manner and understands them differently. This diversification in the sight is the plurality.

God has stated, "I was a Hidden Treasure, I created the creatures with love so that I be recognized."

Analysis of this statement tells that four agencies have been mentioned here in this statement of God, Almighty. First one is the Supreme Being of God, second one is the Hidden Treasure, third one is the process of creation and the fourth one is the creature. In all these four agencies, only the angles of the sight are different. The first two agencies, in fact, are the two angles of unity and the other two are the angles of plurality.

God is the hidden treasure. Being the Hidden Treasure, in Sufism, God is the Indispensable Being (Wajib-ul-wajood). When we try to understand the Indispensable Being, it is observed that the Conscious of the Indispensable Being is repeating itself and is busy in inculcating itself. The Indispensable Being is a point (the Conscious). When this point repeats itself it becomes two, these two become four. It is just like the process of cell division in living organisms. It is happening since Eternity and resulting the repetition of the conscious, incalculable points are coming into being that arrange themselves in the form of a circle. Every point is also a circle at its own place and all these points unite together to become a larger circle, which we know as the universe. This means that the program that is there in the mind of God is reduplicating itself and resulting this repetition this program is multiplying itself in a geometric progression.

Resulting the expansion and contraction, each and every circle becomes dihedral or is divided into two portions. Each of these two portions is a triangle.

God has stated, "Verily, It all belongs to God that is there in the day and the night. And, it is He who is All-Hearing and All-Knowing."

It simply means that all that is there during the day and the night is the sole property of God Almighty. All that enters the human senses and perception is under the control of God as He owns them and is the circles that have come into being because of the Conscious of God or the Indispensable Being. These very circles become the perception in the mankind. And, these are the circles that give us senses. God has divided all that is there in the human perception in two parts of the nocturnal and diurnal senses. Both these two circles are the two planes of a circulatory movement, which are the source and origin of the senses of all types. God has given them two different names of 'Lail' (Night) and Nehar (Day). One is the circle of dreaming and the other is the circle of awakening.

Man thinks that the nocturnal senses are unreal because according to him these are darkness, drowse and sleep. It is not so. God has refuted this concept of considering them as unreal and told that the senses of the Day and Night both are solid senses. There is no doubt that the diurnal senses have the support of the collective evidence whereas the nocturnal senses are witnessed only at individual level. But, this fact also cannot be ignored that the collective evidence is prone to make many mistakes.

The individual and collective level of the sight lays the foundation of Time. When a person introduces with the other, this very phase of introduction becomes the time. Introduction means that when a person gets acquainted with the other person there has to have a hidden affinity between them, if there is no hidden linkage between them then it is not possible for them to be familiar with each other. This very hidden relation or the affinity is the Time. When a person comes in contact with another person and the Time is the common hidden relation between them therefore the two Selves meet and stays at one point.

Individuals of the universe are inscribed somewhere and the place where these are inscribed is known as Time. Passing by or staying at one point is the way of the Conscious otherwise it has no significance whatsoever. Everything exists by its Self, i.e., every individual of the universe is incorporated on a base. The sight observes all that is inscribed upon the base and the Conscious understands it.

God say, “I am All-Hearing. I am All-Seeing.”

It means the faculties of the Sight and the Hearing are the sole property of God Almighty and no one shares this right with Him. Then this also is the statement of God, “I granted sight and hearing to man.” Now, it is not very difficult to have this conclusion that man sees and hears by virtue of God’s Sight and God’s Hearing. Whether a person is making us of this faculty for his individual purposes or uses it to witness the Supreme Being of God, whether a spiritual associate sees into the Serial Time or witnesses the Non-serial time, all these forms of sighting are the seeing by God, or to say, it is seeing using the sight of God and hearing using the hearing of God. The act of seeing into the Serial Time in individual capacity is an imperfect viewing. When a person uses the God given faculties of seeing and hearing and considers them to be his own merits and thinks that he sees or he hears at his own, he starts committing mistakes. It is the fact that a person sees or hears because of the faculties of God but when he ascribes them to be his own merits a chain of unending mistakes is switched on in giving meanings to the things seen or heard.

When the sight is used, whether it is at the individual level or it is collective level, the sight witnesses alike. It is the law of God. When a person in deviation to this law, starts considering the God given abilities to be his own and associate them to himself, he starts committing such mistakes that take him away from the Non-serial Time and the cognition of God becomes an unachievable task for him. It is not possible for any person to see an almond tree as a fig tree because the almond, fig and man exist on the same one plane and all use the sight in the same one way. This is quite possible that a person might be declaring the fig as a useless thing because of his own misinformation but the properties of the fig would remain what they are and these would not change because he considers them to be useless.

God has stated, “It is He who has created you from one single Self.”

It means that God has created mankind with an obscure scheme, which is not visible in the Serial Time because it is kept operative in the background of the manifestations. God has termed this very scheme as the Single Self that creates those impressions in the darkness of the night and in the deeper recesses of light, which are perceived by our senses in the form of manifestations. Now, this is not at all possible that we could deny the existence of these impressions or refuse to acknowledge their presence, what at the most we can do is to declare the right as wrong or wrong as right. And the basic reason for this is the act of associating the gifted faculties of sight and hearing to our own self. When a person considers the personal attributes of God as his own qualities he tends to treat right as wrong and the wrong as the right. This wrong approach of thinking causes us to go astray from the straight path.

According to the statement of God everybody has been given the intuitive ability, which is known by the name of the Conscience. Conscious is the inner light and the voice of the conscience is the voice from God that guides man at every step and when a person refuses to take the advice of the conscience, the conscience starts criticizing him. This criticizing is also a sort of guidance, which helps in having the intentions correct. If a person does not pay attention to the voice of the conscience, he is deprived of the guidance towards the correct path. And, in absence of the guidance of the conscience one falls prey to whims, doubts and uncertainty.

Internal self is the base line encompassing the huge heavenly bodies and the smallest tiny particles of the universe, that is, all those lights that form the great and small heavenly bodies and the other particles of the universe are the integral part of the Internal Self. If we want to see the tiny particles otherwise invisible to our sight, we can see them in our imagination by envisioning them. Similarly, when we mention angels we do have some concept about them although we have not seen the angels. Similarly we talk about the heavens, which we have not seen but we do have some concept about them. These very concepts, ideas and thoughts transfer to the Personal Ego from the Internal Self. Transference of the concepts does not depend upon the Personal Ego rather it entirely depends upon the Internal Self. Personal Ego is duty bound to accept and accommodate the concepts handed over to it by the Internal Self just as these are passed down to it. Rose, for instance, is a Personal Ego; the Internal Self transferred the concepts of its form and features and the rose exhibited itself in the form and features according to the concepts transferred to it. Similarly, a person exhibits the shape, color, complexion and features that are transferred to his Personal Ego from the Internal Self. Man, in fact, is a collection of those concepts that are conceived by the Conscious and are transferred to it from the Internal Self, the unconscious. The concepts, which are responsible for the creation of the physical body, are the Unconscious.

We think that the physical body is making itself and it is supplied with the nourishing food (lights) from without and this is causing it to maintain the circulation of the blood in the body. Well, this is not the case. Actually the concepts, thoughts and ideas transferring from the Internal Self transform into solid matter, which causes us to feel the gravity. If the Unconscious does not arrange to transform the concepts into matter, death takes over.

Qalander Baba Auliya has said. Man in his lifetime usually suffers, sometimes more than once, from fatal and protracted diseases. His diet is reduced to the minimum or is completely forbidden from taking anything food but this does not result in his death. This thing clearly establishes that the physical body is not responsible for the functioning of life and all that is supplied to the physical body from without is not causing it to live. The only thing that is responsible for our life is the Internal Self. There could be many ways for understanding the Internal Self.

Man, after his birth and infancy attains the age up to sixty or seventy sometimes even ninety. His physical body, his thoughts, his ideas, his approach of thinking, his knowledge and his acts and deeds keep on changing through out his life. So much so that every part and bit of his body changes beyond recognition but the person remains the same who was born say, some ninety or sixty years ago. If his name is Tom, he would always be addressed and remembered as Tom. This establishes this fact that only those concepts are lasting, which transfer to the human conscious from the Internal Self, even if each and every particle of the physical body is replaced, altered or changed. The Internal Self is invariant and unchanging and the Personal Ego is variant and changing.

God has stated, “It is He who is All-encompassing,” i.e., the Internal Self is encompassing.

Now the question is that if Tom is the Internal Self and is encompassing then why he does not have the knowledge of the universe. It is not very difficult to answer this question. The reason for his obliviousness is that he is unconcerned about the Internal Self. He does not want to get out of the limited confines of his Personal Ego. The person who considers the things remaining within the confines of his personal views and interests have a limited approach of thinking and, because of this limitation he lacks in sincerity. But a person after negating his limited approach can manage to have the pattern of collective thinking and is liberated from the limited individual approach. If all the interests of a person are limited to his family alone, his understanding will not exceed beyond the limits of his family. And the limiting understanding will result in the limited observations.

Eyes and ears of a person see and hear within the limits of his understanding, these cannot see or hear beyond the limits of his understanding. Apparently he enjoys a good perception of his surroundings but, in fact, all his interests remain centered at his family affairs and he is least interested in anything else beyond that sphere. The Conscious of a person having individual approach of thinking is not better than the conscious of a few years child. From the viewpoint of

spiritualism a man is considered to be only few years old even in his fifties, if his thinking approach is confined within the limits of his family alone. Conscious of a person remains immature even in his hundredth year if he only cares about his own individual interests. For this very reason, he remains unaware about the Internal Self. He, on the stage of the universe reminds us of a three-year child present in an international symposium.

It is the holy statement of God, “God is the light of the earth and the havens.”

When the light is disconnected the death prevails. Death does not mean that the relation of the Personal Ego with the Internal Self has come to an end forever. Death, in actual effect, is such a veil that covers one level of life so that a person could enter into another phase of the life.

Lecture 36
Timeless Angles

The light that is felt by our eyes is a veil drawn between the Internal Self and the Personal Ego. The concepts are conveyed to the Personal Ego from the Internal Self through the very same light. In other words, information given to the Personal Ego by the Internal Self are carried over to the Personal Ego by this light after given them shape, color and dimension.

It must be kept in mind that the light because of which our eyes see also two planes. The senses of one plane have both the gravity and the dimensions, whereas, the senses of the other plane have only dimensions in them. The dimensions are found in the depths of this very light. The information supplied from the upper plane of light are seen and heard directly but the information dispatched from the lower plane of the light are the obstructed by something due to which the senses fail to grasp them completely. Actually, the information received from the upper plane become a hindrance in the way of the information of the lower plane and a wall-like obstacle is formed which is so hard that our senses in spite of their best efforts cannot overcome it. Information of the upper plane are also of two types.

1. Information pertaining to the motives and interests. Our approach towards these information is partial and biased.

2. Information not associated with individual motives and interests. These attract our impartial attitude and neutral approach.

If, keeping both the types of information in view, we deliberate it would be revealed that man enjoys two angles of perception; one, which is limited within individuality and, the other, which is beyond the limits of individuality. When we look into the individuality, the universe does not partake but when we look out of the confines of the individuality, the universe participates and contributes to our knowledge. The angle in which the universe participates, we perceive ourselves along with all the object and articles of the universe.

On the one hand, we are used to seeing the universe in our individuality and, on the other, we see our individuality in the universal perspective, that is, we represent our individual person, on the one hand and, the universe on the other. When both the representations collide against each other, we tend to come up with vindication and arguments to support the representation of individuality. Supporters of these vindications sometimes find it hard to avoid a clash with their opponents ensuing a conflict of ideologies. Individual approach of thinking and the individual plan of action could be that of a single person, a class of people or an entire nation. The biggest of all the flows of the angle of individuality is that ultimately it renegades other objects of the universe except its own self and the angle of the sight goes wrong from here.

Sight is bound to make mistakes in this angle. Size of an object, for instance, in water appears to be different from the size of the same object in air. But when the angle of the sight is emancipated from the confines of individuality this difference is abolished automatically because such a person knows the reality.

The plane of information received from the light that is before our eyes is known as Space and the plane that is obscure from our sight is termed as Time. When we look at the things around us in this world we find that all the things and we are tied in the strings of Spatiality and the base, upon which all these things are staying, is hidden from our sight.

When the upper level of the Conscious is mentioned, we have to say that the upper level because of its shallowness is not capable of viewing, hearing and comprehending the countless things simultaneously because our senses of sight, hearing and perception are made to see, hear and perceive only one thing at a time though this time is only a millionth fraction of a second.

According to the law of the Preserved Scripturum, our sight is made to see, hear and comprehends things turn by turn. The stages involved in seeing, hearing and understanding a thing are known as interval, period or moment, which are another name of the sequential order of our senses. Actually the cosmic structure is not so complicated but because of its non-familiarity to our conscious it appears to be an intricate complex phenomenon. It is quite simple in its formation and easy to understand and describe.

Perception: a combination of Time and Space
It is one of the statements of God, “Had there not been a period of time over man when he was not worthy to be mentioned even.”

In this state of God, man has been mentioned with the reference of ‘a period of time’, a period in which he was not worthy to be mentioned, that is, the man was not like that as we see him now before us. Man did not exist in form and features. Before his existence in the form and features he existed in the Perception of God. Time is a period that is encompassing the whole universe. The whole period of time from azal (Eternity) to ab’ad (Infinity) is a period of time.

It has been stated by the Holy Prophet (PBUH), “I share Time with God.” And, this time is that period which distinguishes between the Creator and the Creation.

God has said: -

1. ‘Created man from the resounding hard clay.’

2. ‘Has there not been over man a period of time when he was not worthy to be mentioned.’

3. ‘Created thou from the dust and then from the droplet.’

4. ‘Verily, We created man out of a droplet of mingled sperm, turned and made him hearing and seeing.’

When the man is considered in view of these verses of Quran, it is observed that man is a void and the dust or clay from which he has been created, is spending his life and will finally return to it, is hollow in its nature. This very hollowness or the emptiness is termed as Heen (Time) in the holy Quran.

‘We made him hearing and seeing’, means the senses are produced in the hollow of the clay. The senses have been mentioned using the word nutfa ‘droplet of sperm’ and after putting this droplet in a void it is turned around time and again in order to produce senses in it. This droplet is the same thing, which the scientists have identified as the genes. The science has explore gene in the droplet and have observed that every gene contains the information about the form and features of a person so much so the color of the hair, eyeballs and the details of hereditary characteristics including the measurements of size and stature are also contained in this microscopic structure.

Using the scientific terminology it can be said that God created the gene in a void, which multiply them in a geometric progression. Senses are the multiplication of the genes. The basis of these genes is hollowness or a void, which according to the spiritualists is the Non-serial Time and the droplet is the Serial Time. Void is the Noor and the droplet is the Nasma. Here droplet does not signify any embodiment rather it is a focal point of the concepts.

Open and clearly manifested Book (kitab-ul-mubeen) has been referred to in the holy Quran. This book is the complete picture of all the time between Eternities to Infinity. The whole cosmic record of all the times is preserved in this book. When a word is uttered, it represents all the meanings associated with its related concepts for all times. The word is a manifestation and the underlying meanings that it represents are the Unseen. Word is the movement of the mind. When name of a person is mentioned the person of that name is the manifestation and the abilities and potentials in that person are the hidden concepts or the Unseen.

God has stated, ‘ And, when He intends a thing, He commands it to be, and, there it is.’

Deliberation on this verse reveals that when God said, ‘Be!’ something was present there, which was addressed and ordered to express itself. When God commanded ‘kun’ to the images present in His Mind, the universe came into being. The universe at that stage was not orderly arranged; it was in a state of boundlessness. When the Will of God took out the image of the object (universe) from the state of boundlessness, the object was formed into a shape and with that it had the awareness of its existence, that is, the shape of the object took the form of knowledge. When the collective images of the object were molded into knowledge, the word was formed and the existence of the object was arrested in the words and the word brought out the object from the screen of kitab-ul-mubeen.

Words are of three types. Two types of words are words of nominal values and are used after an object has come into existence, for example, good or bad. The word ‘good’ is such a word that confirms and ‘bad’ is a word that negates. Both these words consist of those images and concepts, which have come into being. Words of these two types represent the creations.

It has been mentioned in the holy books and scriptures that God is the one who is the Alpha, the Omega, the Manifested and the Immanent. When these words are meditated upon, no other conclusion can be drawn from these words that God is the All-encompassing and the Perceptive Being. We see the manifest but fail to notice the immanent. Whatsoever that we see, we just view it and do not bother to see that through what are we seeing. We perceive without perceiving that with what do we perceive. If we could perceive the source of our perception, we would surly be able to perceive God Almighty.

In the initial pages of his work “Loh-o-qalum” Qalander Baba Auliya, mentioning the body and soul have stated that the human body, in actual effect, is the robe of the soul. As long as the robe is associated with the body, the dress displays the movements of the body and when the dress is taken off, all its movements are halted. We seldom bother to pay attention to this fact that we are oblivious of the root-cause of that what we are beholding. If we had developed the faculty of sight as much as it was required then we would have been able to see even when the soul discards its dress of the physical body. If we had developed the faculties of our understanding, we would have been able to understand even when the soul leaves the body. The whole history of mankind cannot offer even a single instance whence the body was found to be moving around after the soul had departed from it. When we refer to our self, mentally we refer only to the physical body and not to the soul. This is the reason that our understanding and perception fail to have access to the Realm of Behest.

The words that we use are either to accept or to reject something. The words that we use to negate something contain the images of negation and the words that we use for expressing our acceptance comprises of the images of approval. Whether the words are used in acceptance or in rejection, in both the cases the words represent a creation that has come into being because these are no longer empty voids, these have come into being after their emptiness has been filled with certain images and concepts.

God has stated, “All the affairs return to Him”

It is our general observation that the water is such a shell of the concepts that transforms into that thing in which it enters. It is the characteristics of water that on entering into a flower it is molded into the flower, in a thorn it becomes the thorn, in a stone it is the stone, in gold it is the gold and in a diamond it is the diamond. All these things like flower, thorn, stone, gold, diamond etc. are the collections of concepts that fashion these things. There is a collection of certain images, which we name as gold and there is another set of images, which is called diamond. The words ‘gold’ and ‘diamond’ are the two shells that contain the respective sets of images in them. Every such collection of images is a perception. When the perception is confined in a voice, it becomes a word.

When we think about something, it is in our perception. But when we utter a word, the perception takes the form of a voice, which is heard as a word. A word does not form if the perception is not packed in the voice and when the perception is heard as a voice, we identify it as a word.

Perception in human beings is known as their mind. The mind is so vast that it stretches from one pole to another pole of the universe. Man’s perception is limitlessly vast and encompasses the whole universe. For example, when we happen to think of God, the flight of our imagination getting out of the earthly limits enters the heavens, reaches the High Throne and manages to make its access to the Supreme Being of God.

One side of our mind is associated with the depth i.e., Time and the other side is related with the expanse i.e., Space. Thus, regarding perception, every human being is a collection of Time and Space.

Lecture 37
Diurnal and Nocturnal Senses

God is the Creator and the universe is the creation. After this creation came into being man was given this knowledge that man is such a member of the cosmic family who at the one hand is infinitude and on the other the finitude.

Analysis helps us to observe that the human conscious is aware of the sorrow and delight from the very first day of its life. The process of childbirth by itself is one of the most painful things but this pain is tolerated to enjoy the delightful aftermath of this pain. Pain and misery, comfort and joy; both types of feelings transfer to the child immediately after his birth in this world.

Achievement of anything is comforting and deprivation from any belonging is the sorrow, therefore, man is striving to find out the actual cause of joy and sorrow since the advent of civilization in this world so that he could avoid sorrow and enjoy the pleasures of happiness continuously. He does not want to lose the comfort and since he is not ready to let any comfort slip away from him, the fear of the loss of comfort and joy also does not leave him. He wants, somehow or the other, the assurance to stay close to comfort and joy and to stay away from any displeasure and sorrow. He understands that worries and accidents are unavoidable in life and, because of the human shortcomings and weaknesses; he is unable to overcome the disastrous incidents. When he is convinced that he is unable to control the worrying situations due to his frailty, he tends to seek the protection of such a power that could guarantee him comfort and joy. This very quest and search is named as belief. It is the basic requirement of human beings that they have to live their lives according to certain beliefs. In the wake of the crises encountered in life this thought overpowers his mind that there must someone who is capable of protecting him from accidents and mishaps. The desire to remain safe from disasters and accidents compels a person to have one or the other belief as an article of his faith.

Whether it is the feelings of joy or sorrow, these are not lasting. These are short-lived and limited to one or the other occasion only. These are not permanent. A person who is sorrowful today is bound to be happy tomorrow. Similarly a person who is happy today may not be happy tomorrow and this is such a thing from which man cannot get away at any cost. It is our routine observation that nobody can be indifferent to pleasure and displeasures, sorrow and joys although he can act confident. This confidence does not means that he enjoys the immunity from troubles and worries but it does give him a certitude regarding his betterment and well-being when he starts believing in the Unseen, which helps him to understand that the One who has given him life controls the affairs of whole the universe. This knowledge comes to him when he studies the life of other creatures of this world, which helps him to have this faith that believing the Unseen means having an assurance of his betterment because the Unseen is better than this because the unseen is being controlled by the Merciful and Beneficent God.

God has stated, “It is not for man that God should speak to him except by inspiration or from behind a veil or by sending of a messenger to reveal.”

This verse suggests that man enjoys the senses having the range and capacity to enable him to have the opportunity of conversing with God. Certainly, there are ways and means for having this conversation but the reach and extent of these senses cannot be doubted by any chance. When God talks to a person, He does so using some signs, talks from behind a veil or sends a messenger angel to deliver His message.

When God addresses man, he witnesses the messenger because of the range of the senses that he is bestowed upon with. When God displays Himself in some other form, it is technically known as Veil. For instance, a person witnesses God in a luminant form but this form is not God because any form is associated with limits and boundaries whereas God is limitless and infinitude. What a person sees then? The Attributes of God embodied in a form and figure and not the holy being of God.

Stay of the senses on a point is known as an object (thing) and everything has to have an individual shape and form. When the senses point out towards an object, the features existing within become the features without.

When the senses announcing themselves say ‘I’, this first person singular pronoun ‘I’ is merely a void. It means that by saying ‘I’ the senses are referring to a colorless outline and not to their features. When the features and the vibrant colors of the senses are to be pointed out it is said, I did this, I did that, I saw the moon, I see the stars, etc. In this way the senses witness their own personal movement nearby and far away. These are the senses that becoming ‘I’ repeat themselves by pointing here and there, near and away.

The statement of God “Had there not been a time upon man when he was not worthy to be mentioned”,

Means that there was a time when there was no repetition in the senses and then he was introduced with that state whence the repetition was there. This helps us to identify two agencies, the senses and their repetition. Both these agencies behave as a single unit. Testimony in support of this thing is found in the holy books where telling about the mode of action God has stated, “God makes the night to enter into the day and the day is entered in the night. He draws the life from the death and the death from the life.”

Night is one type of senses and the day is another type of senses. In nocturnal senses the spatio-temporal distances become non-existing and in the diurnal senses these distances become alive.

To elaborate this thing it would be said that life and death are interpolating in the day and nigh, conscious and unconscious. The nocturnal senses enter into the diurnal senses and vice versa. The diurnal senses remain confined in the spatio-temporal restraints but the nocturnal senses are free from any such limitations.

When we analyze our life activities, it is observed that we daily see day and night, daily we perform the same duties, have the same food daily and say we are having a new dish, we travel the same route to our office and yet consider it a new day in our life. This all is due to the weakness and the frailty of the senses. Actually senses are the same but a continuous repetition is making them appear different every day.

The repetition of the senses is also of two types. When the senses are operating at one speed, we say it is the daytime and when the speed of the senses is altered these become the nocturnal senses. The spatio-temporal distances become non-existent during the nocturnal senses and in the diurnal senses these become alive once again.

God has stated, “It is He who draws life from the death and the death from the life.”

Lecture 38
Spatio-temporal Distances

If a person lives for sixty years, in fact every moment of all these year the person is bestowed upon life and death alternatively. Death of one moment gives birth to the other moment. When one year dies away the child enter into the life of the next year. We experience this thing daily in the state of dreaming.

A person sees in his dream that he is having a chat with one of his friends living far away. In the dream he remains oblivious of the actual distance between them. Similarly a person goes to sleep at 11O'clock in the night. He travels far and wide, from country to country for many months. After spending a considerable time in journeying around the world, in his dream, when he wakes up and looks at the watch, to his surprise he notices actually only a few minutes have been spent in that state of dreaming. In this types of dreams the temporal distances or the units of time equals to a naught.

Everyone of us in his lifetime do see one, two or more such dreams in which the Spatio-temporal distances are found to be non-existing whereas in the state of wakefulness when the similar activities like journeying here and there and talking to friends are undertaken the Spatio temporal distances do not abolish. God has termed the nocturnal senses or the senses operative in dreams as lail (night) and the diurnal senses or the senses of the wakefulness are called the nehar (day).

The statement of the holy Quran, "The night enters the day and the day is made to enter the night", means the senses of the day and the night are of similar nature only the distances become existing or non-existing in them.

In order to understand this thing more precisely let us consider this example. Tom and Dick are sitting around a table where a candle is lit. In the light of the candle Tom is looking at Dick and the Dick is watching Tom. The light of the candle is the medium of sight for both the persons. The light is traveling in two directions simultaneously. The light from Tom is reaching Dick's eyes enabling him to see Tom and vice versa. The light of the same one candle is traveling from Tom to Dick and from Dick to Tom, that is, the light after originating from one source is traveling in different rather opposite directions. Tom is seeing Dick because of the light of the candle and Dick is beholding Tom due to the very same light. When this light produces images in Tom's mind these are known as the Tom's concepts and when the same light produces images in Dick, these are called the concepts of Dick.

From this process, this law of manifestations is discovered that the change of direction is not taking place in the light but it is there in the angles of the sight of the viewers because, as we notice in the above example, Tom and Dick both are seeing the same one light but both are having different images. The concepts resulting from this light in the mind of Tom are altogether different from those of the Dick's. The difference of the concepts of Tom and Dick is not because of the changes in the chemistry of light but it is due to the difference of the angles of sight.

When it is admitted that the light is one and the same then we also have to acknowledge that the medium of sight is one central point, which is called the Self of the observer that is adjacent to Holy Being of God. It has been stated by God, "Verily, We are closer to you than your jugular vein." An important point to note here is that God is use the First Person Plural pronoun 'we', which means that God is associating Himself with the self of every individual in plurality. And, this is the reason that the individuality of every person is maintained.

We have explained just now that the light is one but it travels in two different directions. In one direction it is heading towards Tom and in the other it is going towards Dick from the same one source. When the light travels towards Tom, it is known as the concepts of Tom and when it goes towards Dick, it is called the concepts of Dick. The variation does not take place in the light; the light remains constant in its form. The variation is only in the way of stating things by the persons because the very same light is portraying the pictures of Tom's life in Tom and the Dick's life in Dick. In Sufism, this thing is known as Mechanism (martaba). The basis of this mechanism is one and the same, only the names

are different. This mechanism is covering the countless species and their individuals. This very mechanism is Tom, Dick and Harry in mankind; fig, olive and almond in trees and, sheep, deer and loin in animals.

When the light travels at the individual level, it portrays the pictures according to the concepts of the individuals. This mechanism consists of those Black Points, which are the basis of the universe. These are the points that have dual revolution. Wherever the word 'repetition' occurs in the holy Quran, this very dual revolutionary movement is referred to. This dual movement is taking place in every direction and in this way it is pervading in every depth, in every obscurity and in the smallest fraction of time simultaneously. This dual movement is recurring as well. It means that the Black Point, which is Time, continuously leaping in every obscurity, depth and in all directions. The range and reach of the leap by this point is the Space. All those forms and features that occupy space are hidden in this point. Leaps of this Black Point causes the manifestations to come into being. This very phenomenon is collectively known as the universe.

This Black Point consists of countless screens. The diurnal and nocturnal senses are the two aspects of the dual movement of this very point. The nocturnal senses are hidden in the diurnal senses but the diurnal senses are not hidden in the nocturnal senses. This is the reason that a person in the diurnal senses cannot observes the nocturnal senses by means of the diurnal senses but the person enjoying the nocturnal senses can explore the diurnal senses using the nocturnal senses. This also means that the person who manages to acquaint himself with the nocturnal senses gets the God gifted ability of liberating himself from the Spatio-temporal bondages, as when he desires so.

Black Point

Time does not have distances and the Space has to have demarcations and limits. Universe is a point that is traveling with different movements. Repetition or the division and subdivisions of this very point gives birth to other incalculable points. God has created this universe using a mechanism composed of multitude of Black Points.

Time has two levels, one is the time by itself and, the other is the space that has distances, which the time does not have.

In one level the observer observes in an orderly sequence and perceived the moments in regular succession, that is, one after the other moment is attended by the perception. We measure time in seconds, minutes and hours etc. We enter from one minute into the other and from the other into the third one. This is the repetition of the perception.

This recurrence of perception is responsible for the depth of observation, which are known as the spatial distances. For instance, the day is a space, night is a space, flower is a space, a thought is a space, and all that is seen and is visible to us is a space whether it is a tiny particle or a celestial body, is all spaces. If a second were broken down into millions and billions of fractions then every fraction would also be a space. Or to say, all the forms and features that could possibly exist, from Eternity to Infinity, are packed in the Black Point, layer upon layer and all these form and features are also spaces.

The Black Point recurs and leaps from one place to another. Its every leap has its significance and meanings. In the other level of time the depths of Black Point are so fathomless that the perception of the former level simply fail to comprehend them. This viewpoint has its own way of perceiving things and in this perception the speed of mind is so swift that it cannot be estimated in numbers or worldly quantities. When using that speed of mind, we manage to get down into the depths of the Black Point we observe that infinitude, which cannot be explained in any narrative style. God has termed this very perception, in the holy Quran as the laila-tul-qadr (the Night of Power). It is stated in the holy Quran, "We sent it down in a Night of Power and what will explain to you, what this Night of Power is? It is the Night that is better than thousand months. Angels and spirit get down on errands with the permission of God. Peace is this Night till morning."

The perception named as laila-tul-qadr is sixty thousand times better than our conscious perception. In other word, the senses of one thousand days and one thousand nights are collectively equal to the senses of this Night of Power by

virtue of their speed. The speed of the senses and perception in the Night of Power is sixty thousand times more than the speed of ordinary senses.

In the universe four perceptions are operative simultaneously. For having the understanding of the perception, it is necessary to understand the obscurity and the depth of the universe. One angle of viewing the universe is to see it superficially and the other one is to observe it deeply. Observing the obscurity of universe, feel it in its depths or to observe the universe using the inner eye, are the ways of perceiving. When depth is produced in observation of a person the inner eye starts functioning and this mode of sighting is so effective that the whole universe becomes available for observation. Seeing in the manifestations is viewing in the obscurity and seeing in the inner self is the seeing in the depths. Understanding of seeing in the depths and obscurity demands profound deliberation.

God has stated, “God is He who made the earth and the heavens in six days and then established Himself on the High Throne.” And, at another place it is stated, “ We are closer to you than your jugular vein.”

Establishment of God on the Throne and His being closer than the jugular vein, in fact, are two different ways of perceiving the same one thing. Exercising perception in the obscurity takes the human thinking in remote areas of Boundlessness, which has been termed as the High Throne whereas exercising the perception in the depth takes it closer to the human conscious and this thing has been termed as ‘Closer than the jugular vein’. It must not be overlooked here that both the remoteness of the Boundlessness and the nearness of the conscious, in fact, are the same things only the ways of perception are different. The perception, on the one hand, reaches the High Throne after journeying in the obscurity and, on the other hand, absorbs in the vicinity of the Jugular Vein after immersing in depths. In both the way the ultimate destination remains the same.

The first perception is tasweed (Black Draught) and the second one is tajreed (Abstraction), which is the other side of tasweed as there is a depth against every height and a height for every depth. Similarly, Tazheer (manifestation) is the lower side of tashheed (Evidence). Both these two sides are pertinent to those final limits of the universe that extends up to the ultra-cosmos.

These four perceptions originate and flow like four channels from Hijab-e-Mehmood (The Extolled Veil), Hijab-e-Kibria (The Grand Veil), Hijab-e-Azmat (The Great Veil) and Ursh (The Supreme Empyrean), respectively. All these four stations are the height and depth, and depth and height of the universe. God has elaborated this thing in these words.

“God is the Light of the Heights and the Depths, as if there is a Niche, in it a Lamp, the Lamp is enclosed in a Glass. This Lamp of Divine Oil is luminant without any phenomenal light. And, whose Light is independent of all directions. Light upon Light.”

As long as the Black Point is filled with the Light of God, it remains free from all bonds of directions. When the Black Point, after its repetition, descends to enter the limits of the visible light, Time and Space starts taking shape. When the Attributes of God are explored, these are found to be ceaselessly active in the veils of Light upon Light. These attributes are activated because on one point, which descends as it is stimulated. Two aspects of height and depth form this descent. After completing its descent it starts ascending and again passes through two aspects of depth and height. All these four places are the lights of the Beatific Visions of God. The above name four channels are the four types of perceptions and the cognition of God is possible only when all these four perceptions are activated in a person, simultaneously.

The Black Point mentioned earlier is the source and origin of all these four perceptions.

Lecture 39
What is Perception

God has stated: -

"God is He who has created you from one single self."

The whole universe is recorded in one single point, which for the sake of understanding can be considered a microfilm of the cosmic record. The movement of this point from one place to another is the source of perception. Perception is information. Depth and obscurity is produced in the information. Resulting this depth, the point is turned up side down. Perception is one of the characteristics of the Black Point. And, these very characters of the Black Point are the information.

We are conscious of the fact that atomic bombs were dropped upon Hiroshima and Nagasaki. When these bombs exploded, people saw that the hills had transformed into dust and smoke. These millions of year old hills were destroyed in a fraction of a moment as if these never existed at all. Even the smoke also cleared after some time and the hills were annihilated without leaving a trace of their existence,

Using the direct approach of thinking or the spiritual ways it would be said that the annihilation of a second consumed the survival of millions of years. The thing that was made in millions of years was destroyed in a second, that is, existence of millions of years was made non-existence in a second. Or to say, one second encompassed millions of years. The hills in Hiroshima represented the survival of millions of years. Just as the destruction of one second encompassed the life of millions of years, similarly, a femto-second of the Black Point encompasses the whole length of time from Eternity to Infinity. The working of the Black Point is beyond our comprehension because the perception that we use cannot observe the femto-second and the perception that can observe the femto-second is beyond the conscious sphere of understanding. The rule to observe the activities of a femto-second has been described in the holy Quran in these words: -

"We sent it down in the Night of Power. And, what will explain to you what this Night of Power is? It is the Night that is better than one thousand months. In this the angels and Gabriel descend to carry out the orders of their Lord. This Night is Peace till the dawn of Morning."

The perception that becomes active in that Night is sixty thousand times faster than the speed of the conscious under normal circumstances. If a person gets this perception activated in his consciousness, which is sixty thousand times faster than normal perception then he can witness the soul and the angels and the laws and the formulae of creation come to his knowledge.

The conscious that using certain techniques starts functioning at a speed that is sixty thousand times more than the ordinary speed of the conscious, in Sufism is known as 'fatah' meaning openness. A spiritual associate before entering into the state of fatah has to pass through many stages. The journey of a spiritual associate is undertaken with the normal consciousness and by performing various exercises his conscious keeps on developing resulting in improvement of the speed that gradually keeps on increasing, eventually to become the speed that is required to enter into the state of fatah.

In journeying the paths of spiritual associability when the resistance of the conscious mind starts breaking, the associate experiences the state of Drowse (ghanood), that is, when a spiritual associate sits down and keeps his eyes close the state similar to half-sleep-half-awake overpowers him. And, the information pertaining to those things start coming to the mind, which are not present before the physical eyes. This information is acknowledged to some extent only but the most of it is ignored by the conscious or it slips away from the grip of the conscious because of its non-familiarity for the conscious. The state known as warood (Reminiscence) is experienced when the resistance of the conscious mind is

further diminished and the spiritual associate advances from the state of Drowse. This helps in having an increased capability of accommodating information of wider perspective. This third stage of the journey of a spiritual associate is known as Kashf (Knowing). This state is followed by (Ilham) Intuition. After this state of Ilham, the state known as Mu'aniqa (Embracing), which is followed by the state called mushahida (Observation). After this stage the spiritual associate starts journeying the inner realms of his self. This state is called Sair (Perambulation). After this comes the state known as fatah (Openness). All these stages are the perceptions of Black Point. The closer the conscious gets to the Black Point, the vaster becomes the vista. And, with the widening of mental horizons the speed of the conscious also increases. And when this speed becomes sixty thousand times more than the normal speed of the conscious, the spiritual associate starts witnessing the Realm of the angels.

A person enjoying the faculty of fatah (Openness) witnesses the cosmic events with open eyes and can peruse the record of any time from Eternity to Infinity. At this stage performing muraqba is no longer needed. A person who is bestowed upon with the state of fatah and flight speed of fatah is activated in him witnesses that how the solar systems in the remote areas of the universe are created and how do they perish after living their lives.

Universe is the Eternity, an eternity in which it is being created every moment. On the one hand it is coming into being and, on the other, it is annihilating. This system of life and death, survival and extinction, existence and annihilation is ever continuing at such a great speed that we cannot measure them by the known units of time. For this very reason the phrase of 'a femto-second of the Black Point' is used in the foregoing explanation. Incalculable systems of galaxies come into being in the billionth fraction of a second and the similar numbers of systems perish in the same unit of time. The story of survival and extinction cannot be defined using the Spatio-temporal measures. Just as a child is coming into being every moment after his birth and is annihilating every moment similarly the whole universe is coming into being and annihilating in a billionth fraction of a second.

It is the statement of the Holy Prophet (PBUH), "The Pen has dried up after writing what was to be written." A person enjoying the faculty of fatah witnesses that the countless galaxial systems are coming into being and are expiring after passing through various stages of their lives. One second of fatah is encompassing the whole length of time since Eternity to Infinity. This means that Time is only an hypothetical thing and is such information which we want to understand within the confines of our limitness whereas it is not limited by any chance.

We see Tom is reading the newspaper and Tom says that he is reading the paper or that he wrote a letter. Who is saying this that I wrote a letter, I read the paper. Tom sates all this but the understanding and statement making is done by the mind of Tom. What did Tom say? It is known to the mind of Tom. What did Ton do? This thing is conceived by the Tom's perception. The state of knowing is not more than receiving information. A piece of information was received by the Tom's mind that he should be reading a paper, at another information Tom wrote a letter. Close study of all these movements suggests that all these are no more than information. And, after acknowledging that writing a letter and studying the paper by Tom are activities performed because of information then it becomes necessary all the more to find that who is this Tom, then? If we ignore the information coming to Tom, then we would not be justified to ask that who this Tom is and what did he do?

Fact is that the mind of Tom received certain information, which he accepted. Now, the information is given by the mind and is received by the mind. The provider of the information and the receiver of the information are not two different things these both are one and the same Black Point that has been termed as Perception.

Ninety Million Miles – 3425 Years

Perception means that we are dealing with Time and Space. What is Perception?

Perception is the division of moments in such a manner that a larger unit is divided into smaller fractions and smaller intervals are summed up into a larger unit. Moment is not any interval of time rather it is such an information that splits and divides a moment into a billionth fraction and that also is the information which expands a moment to encompass millions of years.

A person who is in his eighties, sitting amongst his grand children, relates an incident to the children when he was only ten, at that moment he witnesses the record of all those past eighty years in that one moment. It did not take him even a second to recollect all those memories. And you could observe closely you will find him enjoying all that thrill which he went through sixty or seventy years ago. It seems as if he is reliving his childhood (past) in a present moment. It is not very unfamiliar for us that when we refer to past or become nostalgic the whole record is displayed in our memory like a rolled up film.

We are told that the distance of the sun from our planet earth is about ninety million miles. But, when we look at the sun, we see it in a split of a second whereas, if we were to cover this distance before having a glimpse of the sun, we would have been required to travel for 342.5 years continuously at the average speed of 30mph. Similarly there are planet that are billions of miles away from our earth but when we want to see them we can see it in a moment. It means that we passed through the whole distance in a moment.

The thing that brings the distances within the reach of a moment is the Perception. The thing we intend to elaborate is that there exists a relation between God and man and there does not exist any distance in this relation. But, since we have accepted the division of our perception in large units therefore, it appears that God is far away from man.

When it is said that the sun is ninety million miles away from the earth and if we accept it as it is, then keeping this distance in view, the reported presence of God can easily be counted into billions and trillions of miles away from man, which of course cannot be correct. The stations reported in the holy books are the seven heavens, then the High Throne. If the first heaven were where the sun is then the total station between the earthlings and God come to be ten and if the minimum distance between two stations were taken to be ninety million miles then, the total distance between the earthlings and God would be totaling around 900 million miles. And, it is not very difficult to estimate the time required for covering this much distance at the speeds that are in the human knowledge. For example if this distance were traveled at an average speed of 30mph then we would be required to spend 3,424.65 years in traveling continuously. If God is at such a far away distance then how can man have access to him, is quite paradoxical in the wake of teachings of the prophets who spent their lives in preaching the need and methodology of having an intimate relation with God.

Perception, in fact, is a point that expands and contracts and in both its states of expansion and contraction it remains perception. When this point shrinks and contracts the distances eliminate and when this point expands the distances also stretch longer and longer.

The spiritual science invites us to develop an understanding of this point and that we should have an intimate conditioning with that state of this point, which is known as its contraction. If we log in the contraction of this point the distances are eliminated for us and if we establish our connection with the expanded state of this point then the distances become longer and longer. The more we are involved in the expansion of the distance the firmer is the grip of the clutches of Time and Space. And, if we break away from the distances and intervals successfully, the distances are negated accordingly and we step into that angle of our perception where time and space cease to exist. It has been mentioned that, on the one hand, Perception is the Time and is the smallest fraction of a second and, on the other, it is longest period of time that could be imagined by the human mind. Both these states are two different aspects of Perception and every one of us experiences them invariably daily. God has gifted everybody with the ability of expanding or contracting his perception.

Perception resulting from the contraction of the point is known as dreaming or the nocturnal activities and the state of perception associated with its expansion is experienced as awakening or the diurnal activities. Both these modes of perception remain active in the human beings all the time. Perception is nothing else but the mind’s working, that is, the way the mind measures the intervals and units. Intervals and distances are measured in small fractions or these are measured using longer units, both are the aspects of our perception.

When the information is mentioned, we do not find anything else to conclude that the origin of the information is the mind of someone and that where the information is received is also a mind. The supplying agency and the receiving agency of information both are the mind, which, too, has two aspects. The information of the expansion and contraction of the point is also given by the mind.

In the case of the Hiroshima incident, we are told that the age of the perishing hills was two billion years. Who tells that the hills aged this much? Nobody has ever lived for this length of time and then the history of mankind is also not dates back to two billion years. When we attempt to resolve this enigmatic puzzle, we have to conclude that the human conscious is imperfect to resolve things like these. Man does not have the history of five thousand years then, how can this be suggested that the age of those perishing hills was two billion years. It means that the notation of two billion years is merely information and nothing more than the information. If one year is taken as a unit then this notation would comprise of two billion units, that is, the perception divided a sensation resulting from the given information into two billion units. The length of this information is felt in the mind as two billion years although no one has ever witnessed these two billion years passing by, yet the mind of the listener accepted this information.

Let us look at this from another angle. The age of the Hiroshima hills, as reported, was two billion years. It means that the measuring scale of this much length of time exists in one second of our perception because the length of this information is not more than a single second. Just in one second the mind measured the length of two billion years and accepted the ensuing feeling.

Non-serial Light

Every one knows that he is, and when it is known that he is, it is explored that what he is, and with this, this question also arises that from where has he come? ‘I am’, is the knowledge. How did it come to my knowledge that I am? The personal identity and the status of one’s individuality is the knowledge. ‘I’, is the knower and ‘am’ is the knowledge. When a person refers to his individuality he says, that on the one hand, I am the knower and on the other I am the knowledge. Who this knower is and how does this characteristic came into being or that how does the knower demonstrated his attribute?

Knowledge is nothing else than the information. Man being the knower and the knowledge is composed of two aspects and both these aspects are also information. Now, from where did this information come that I am? Man is an informative perception, a perception that is based upon information to which meanings are ascribed. On the one side the information does not have meanings in it and on the other meanings are ascribed to it. When there is length in the information an interval or a period is produced in it and when the length is not there the period becomes smaller and smaller, almost non-existing. The duration of the perception of information is not more than a second but the duration or the length of time, which is only a second stretches to encompass the period of millions of years. When we mention the millions of years, the whole length of this period is felt and understood in one second only.

Man is the information and since he is the information therefore his whole life is also information. The feelings, sentiments, emotions and the senses are all based upon information. If the information is there, the senses are there and if the information is not there we cannot sense anything.

What is this information?

Jesus Christ has stated, “God said, Light! And there it was.” The very same thing has been reported in the holy Quran in these words that God said, “Be! And it came into being.” When we mention about God, we cannot think of anything else but Light. God has also stated, “God is the Light of the earth and the heavens.” It means that everything in the universe is light. The things that we see or hear are also light. Our sight is also light, our hearing is also light, and the voice that we hear is also light. We are living in an atmosphere of light that is surrounding us from all sides.

When it is established that everything including God is light and when the light wanted that there be light, the light displayed itself in the form of light because all that is there in the light is also light. This means that the whole universe

is a reflection of the light and since everything has been generated in the light therefore, every character, every constituent of this program is also light.

The book and the words written in the book are also light. And, since the book is also light, the words are also light and our sight is also light, therefore it will not be wrong to conclude that the light peruses light, light witnesses light and light understands light. When we read a book, in fact, the light is reading light and, the light comprehends light.

What is light?

Light is information, the light and the information are both one and the same thing. Man prepares a dress for the protection of body. This dress could be that of cotton, wool, leather or some man made fiber. As long as the dress is on the body it moves along with the body. And, when the dress is taken off from the body, the dress becomes devoid of any movement. The dress is also the light. The dress of the light worn by our soul is known as Nasma.

The modern sciences have succeeded to explore that man and everything around him are enveloped in a shell of lights. Light, in order to display itself, becomes light that is visible.

To sum it up, all that is there in the universe is nothing but light. The light weaves a fabric to display itself, as long as the light keeps this dress on the dress exists and when the light discards the dress, the dress perishes. The light is moving perpetually and continuously. There is no rest in the light therefore it displays itself in ever new forms. It is the light that tell, “I am”. And, this ‘I am’ is again only information and nothing and the information is also light.

Lecture 40
Of Learning Spirituality

The book 'Loh-o-Qalum' authored by the great sage of this age, His Divine Grace Qalander Baba Auliya is a heritage of celestial knowledge for the mankind. Taking advantage of this sublime knowledge man can become the most cardinal child of Mother Nature and enjoy the supremacy over all the rest of the creatures.

Qalander Baba Auliya has stated: -

" When we attempt to explore the working of the prophets that have been sent down since the creation of this universe and the countless worlds that have been created in it, we find that the prophets of God enabled the mankind to know the ideas of good and evil, they gave us the ability to distinguish between good and bad, virtue and sin. As far as the physical movements and activities are concerned, these are common in all the species including the human beings, but the concepts of good and bad, virtue and evil standards are found only in the human beings. We the other species existing on the earth are taken into consideration it is observed that all the urges of the life and all the sentiments, feelings and senses that construct life, are also there in the other species as well. The only difference that distinguishes man from the rest of the species is that of the knowledge. Man is aware of the fact that the life is nothing more than information and the information by it self is neither good nor bad, it is the act of ascribing meanings to it that makes it good or bad."

A person earns his livelihood by working hard honestly and diligently. There is another person who earns his livelihood by applying deceitful tactics. When the approach of both the persons is compared it is observed that in both the ways of earning livelihood energy and time is required to be spent effectively. And, the result of both the types of activities is also one and the same; both earn bread to eat for getting energy. The energy helps in maintaining the flow of blood and enables a person to perform the activities of life. If the ideas coming into mind are given meanings of wrong doings, the conscience pinches and if the information received is ascribed positive and virtuous meanings the conscience approves of them and expresses it satisfaction.

No other species except mankind has this faculty that is known as the conscience. The other creatures have no idea as to what the satisfaction of the conscience is or how does the conscience reprimands. When a person judges himself after ascribing means to the information received either he feels satisfaction or becomes dissatisfied and restless. The feelings of satisfaction bring a person closer to his soul and the anxiety and dissatisfaction takes him away from his soul. Therefore, those who strive for the satisfaction and peace of mind at one or the other stage of their life succeed in tracing down the soul and he comes to know that the life depends upon the information and the information is supplied by the soul. As long as the soul supplies information the life continues and when the supply of information from the soul is discontinued the life transforms into the death.

After getting closer to the soul, one tends to ask this question, what is the soul? Man wants to know, what I am, who I am, what is the relation of the Creator of the universe with me? And, it comes to his knowledge that striving to explore the relation existing between the creatures and the creator is the spiritualism.

Ladies and Gentlemen:

It had been an honor for me to deliver a series of lectures before you, in attempt to explain the contents of the Inspiring Writing of the Great Sage, His Divine Grace, Qalander Baba Auliya. I understand that God has given us this opportunity to understand the contents of 'Loh-o-Qalum' so that we could enlighten our souls. The teachings contained in the book can be summarized as follows: -

In the whole of the universe man is the only creature that has been bestowed upon with the faculty of cognizing his Creator by applying concentrative abilities and making use of the knowledge transferred to him. Mankind is the only

creation from amongst which the workers of the Cosmic Administration are selected and appointed. God is administering the functions and affairs of the universe through an elaborated administrative system. Man is the only species that has been given the knowledge of this cosmic administrative system so that he could perform his duties being the servant of God therefore he has been given the ability to learn the creative formulae and implement them according to the given program and the policies of God. And, when a person manages to learn and master the knowledge related to the cosmic administration, he is appointed as one of the workers in the cosmic setup and in this setup of the cosmic administration he performs the duties as the vicegerent and duty of God. A person versed with the mechanism of the cosmic administrative working rules over all the creatures of the universe in the light of the powers granted to him. This rule includes all the creatures of living and nonliving realms including jinns and angels.

This book that demands profound deliberations in its contents enlightens us that being humans, man is such a creation of God who have been blessed with the ability to explore those gifted faculties of the soul, which are our heritage. And, if one could manage to find out these faculties and exercises them in a befitting manner then he stands out as a distinguishing member of the cosmic family.

A student of this book; Loh-o-Qalum, who develops an understanding of the contents narrated thereby, comes to know it quite clearly that this universe is nothing else but a perception and the perception is based upon information. This information or the light is directly related to with God. Hearing, seeing, feeling and exercising the sense of touch is only possible as long as the soul is there in the body. The soul keeps on supplying us information and when the soul stops supplying information about the use of various senses we can neither see, hear, feel nor touch anything.

It has been proclaimed in the holy books that God has given man the faculties of hearing and sight. The creatures listen because of the hearing of God and sees by virtue of the sight of God. It means that God provides the information about hearing and seeing as the information belongs to God only. When we compare the information received with the information supplied to us, we find that the reception on our part is so negligible that these could be easily declared as equal to a naught. When the information received in this material world is compared with the vast information network operative in the universe, these are found to be of zero value. The information that becomes the emotions and urges in the material life are very limited but the expanse of the information in the spiritual life is very broad and vast.

What is spirituality and from where can we learn it? Is there any school from where it could be learnt? And, is there any document that could provide the text pertaining to this science? The answer to every such question is that for this we have to seek guidance from the holy books.

God completed all his blessings upon the Holy Prophet (PBUH) and gave him the holy Quran, which is the most comprehensive document of the spiritual sciences and contains keys to the secrets of the universe and the formulae pertaining to the creation of the universe. The thing has been called the blessing of God and the Holy Prophet (PBUH) arranged to deliver it onto the fellow beings after recording it in the form of the holy Quran. If a person intends to be acquainted with his inner self, wants to become the most superior creature in the cosmic family, is desirous of joining the kingdom of God as an active participant by serving as a member of the cosmic administrative setup and wishes to enjoy the rule over the universe then, he is required to search and explore the spiritual sciences in the holy Quran.

God sent one hundred twenty four thousand prophets. There were many prophets who were given scriptures and many were given books but completion of the blessing and perfection of knowledge is bestowed upon the Holy Prophet (PBUH).

The lectures that were delivered for the benefit of your knowledge and understanding and you recorded them into your diaries and memories, are in line with my humble efforts to explain the text, which was dictated to me by Qalander Baba Auliya, in compliance with the orders of the Holy Prophet (PBUH). It was honored privilege to pen down each and every word of the text of this book. I was also blessed with the ability of deliberating upon the meanings. All that I learnt because of my mentor’s blessings I offered it to you. All that I was taught by my august teacher, I tried to deliver it you in my humble way.

I call upon all of you to benefit yourselves from this knowledge and make every effort to bring it to the fellow beings. God bless you all and grant us the ability to carry forward the torch of the Qalander Baba Auliya's mission.

Another thing that I would like to bring into your attention is that the holy Quran is with us in the form of the book, which God arranged to be written down by the Holy Prophet (PBUH) through the angel Gabriel. What the Muslims did to this book is no secret. They could not benefit themselves from this book because they considered it sacred and holy, they rehearsed it with all fervor and zeal but they did not take the trouble to delve deep into its contents rather they refrained from exploring its true sense by means of pondering and deliberating upon it. As a matter of law, if we do not ponder and contemplate upon any thing the knowledge about that cannot be perfected.

Qalander Baba Auliya got this book written down at the behest of the Holy Prophet (PBUH) and if we just enjoyed its contents considering them something wonderful to amuse us only then, it won't yield any benefits, whatsoever. In order to be benefited from this remarkable work of Qalander Baba Auliya, when a thinking pattern is formed in you. The main objective behind all this effort is to get the thinking activated in the fellow beings, so that they could get closer o their Creator.

Once Qalander Baba Auliya asked me, "If you want to befriend with someone, what would you do?"

I replied that we would entertain him and take every care that he is comfortable.

He said, "And, if you won't entertain him the friendship will not take the roots." "Friendship strengthens only if the influence of the friend is accepted in such a manner that your temperament and the thinking approach could become just like him. If you desire to befriend with a social worker then you also have to be doing the same that he does. And, so on. In order to have a fast friend, you have to adopt the interests of your friend," he added.

Likewise, if we want to have a friendly relation with the Holy Prophet (PBUH), we have to study the life of the Holy Prophet (PBUH) and act and behave as he use to act and behave.

Holy Prophet (PBUH) in order to develop his relationship with God Almighty opted the method of meditating and contemplation. He used to go to the Cave of Hira so that he could contemplate on the signs of God. For this he used to meditate and performed muraqba. Eventually God sent the Angel Gabriel to announce that he has been appointed as the Prophet and Messenger of God.

Holy Prophet (PBUH), in the light of the thinking approach that was transferred to him from God, arranged to deliver all that knowledge to the human beings, which could enable them to befriend with Holy Prophet and God Almighty.

Qalander Baba Auliya said, " I am writing this book on the behest of Holy Prophet and if this book is studied and contemplated upon for searching the true meanings then, all those facts would be revealed that are described in this book."

I personally feel that this book is such an explanation of the Quranic text, which is required to be studied in small portions and contemplated upon deeply. The more will one deliberate and ponder upon the contents of this book, the broader will become the mental horizon and the capacity of the conscious to handle these sciences will also increase. And, eventually, God willing, the time would come when the Conscious would start accepting the stimuli of the Unconscious whereas, at present the Conscious mind is dominating us and the unconscious is not allowed to reign. Understanding and comprehension of this book enable us to make the Unconscious reign upon the Conscious mind.

I pray to God to grant you the ability to benefit yourselves from this book. And, that the knowledge that has reached us from the Holy Prophet (PBUH) be known the world over. Amen.

GLOSSARY

Aarif: (Percipient) One who enjoy cognition of God and His Attibutes.

Aasaar: (Effects) That side of an object which is perceived, qualities and properties of an object.

Ayan: (Substantiality) Center part of the soul. Also known as Human Soul. On its one end it is associated with the animal soul and on the other it is related with the Great Soul. It is inscribed with those commands that become the characters of the life.

Abdaa: (Innovation) First section of divine administration whence the existents are formulated without any means and resources.

Addam: (Nonexistence) State before or after the existence of an object.

Ahkaam: (Commands) Combined name for Aasaar and Ahwaal.

Ahwaal: (Occurrence) that side of an object where it occurs hence the one who senses.

Ain: (Substantiality) Singular from of Aayan.

Ain-ul-yaqeen: (Exact Truth) if the viewer aware of his reflection in the mirror but is ignorant of the realities of the mirror, the reflection and that of himself. Then this state is termed as Ain-ul-yaqeen.

Alaml-e-aaraf: (Limbo or Purgatory) Man's station after leaving this physical worls of matter. The place where man resides after death.

Alam-e-amr: (Realm of Behest) the state of positivity, which is the base of the universe is called the Alam-e-amr. It is also called the Elothistic Decree or command, time has been termed as amr.

Alame-e-arwah: (Realm of the souls) it is that state of existents when they existed as souls. In that state they remain devoid of time, space and dimensions. Existence for the souls is a figurative thing and not an active or functional affair.

Alam-e-burzakh: (Erebus) The intermediatory phase betweenLoh-e-mahfooz and the material world. The place, after Loh-e-mahfooz, from where the programmes for individuals are relayed.

Alam-e-ghaib: (The unseen realm) the spiritual world and the non-serial time are termed are termed as Alam-e-ghaib.

Alam-e-jabroot: (Realm of omnipotency) State of achromatic. It is also known as the second conscious.

Alam-e-khataq: (The created Realm) the material world, cosmos and the phenomenal world are called the created realm or space.

Alam-e-lahoot: (Realm of divinity) State of ultra-achromatic where every flight of our mind is lost without leaving any trace. It is also called the first conscious.

Alam-e-malakoot: (Anglic Realm) Range of channel of Evidence-a state of that consciousness which is above the conscious mind of the material world. Third conscious. State of mono chromatic.

Alam-e-noor: (The realm of invisible lights) The state of actual reality, the attributes of God. The realm of those subtle lights which are operative at the basis of the ordinary lights.

Alam-e-shahadat: The witnessed realm) The knowledge of objects, tangible world of nature or the serial time is called Alam-e-shahadat.

Alam-e-takhleet: (Compositional realm) The material world as comprehended by diurnal senses.

Alam-e-tamsal: (The Allegorical realm) Reflection of knowledge of the preserved Scripturum (Loh-e-mahfooz); the ethereal realm (Alam-e-joo).

Alam-e-tamsal: (Realm of Illustrative forms or the Allegorical realm) the intuitive knowledge is reflected upon the human mind in pictorial forms. These pictorial reflections of eternal situation and circumstances are called the alam-e-tamsal (Realm of Illustrative forms).

Am'aa: (Negativity) it is such a negativity which comprehended by the human intellect. The state before the existence of the universe.

Amr-e-rabbi: (Lord's Edict) The soul, the indivisible entity, or the inner self of a person has been termed as Amr-e-rabbi.

Anfus: (Soul or the inner world) The moment of Noor.

Anwaar: (Lights) The special form of invisible lights which are much subtle in formation than ordinary lights. These lights (Anwar) are responsible for producing and supporting lights used in the formation of universe.

Aqtab-e-takween: (Administrators) someone appointed by God, to work as a head of a departed in the invisible administration. They exercise their powers by inducing changes in their own inner lights.

Baitul mamoor: (Inhabited Dwelling) second last station of Angelic world towards its climax or the final limits.

Bida'at: (Openness) It is a short of biological pressure which commences in the form of noor. Stimulation of this very Light is called Bida'at.

Fatah: (Openness) When one is equipped with that perception which enables to observe the cosmic soul, angels and the affairs which are secrets of creation. Man in a state of openness observes and understands the Eternal affairs remaining awake.

Ghaib-ul-ghaib: (Invisible Unseen) A state of consciousness which encompasses the cosmic unconsciousness. i.e. the first conscious.

Ghaib-e-ikwan: (controls of unseen) Knowledge of the Elohistic names with special reference to God's Attributes of Omniscient granted to man for exercising special powers. It is also called Mogibat-e-ikwan (Invisible Controls).

Habl-ul-wareed: (Jugular vein) The focal point of man's existence, human self, Ego from which God cannot be dissociated or separated.

Haqiqat-e-Muhammadia: (Muhammadan Reality) The state of cosmic unconsciousness or the first conscious which was explored for the first time by Muhammad, the holy prophet of Islam (PBUH). The same is also termed as haqiqat-ul-haqaique (Reality of the facts) by the Sufis.

Haqiqat-e-sabita: (Persevering Reality) A reality which is not affected by the variations of time and/or space.

Haqiqat-e-wardah: (Incident Reality) The soul after it has splitted into temporal spatial distances is called the Incident Reality.

Haq-ul-yaqeen: (True reality) when a viewer is aware of the factual reality of himself and what is being witnessed by him.

Heen: (Temporal time) The time period lived by the individuals of the universe.

Hijab-e-mehmood. (Extolled) veil) the final boundary of the access of human knowledge. This realm is beyond the reach and access of the flight of even most Intimate Angles.

Hiola: (Silhouette) A halographic existence or body which has dimensions and sensations, a body of lights, an incorporeal being, the Astral body.

Hoi'yat: A state where none exists except God. It is located in the center of Beatific Visions of La.

Huzoor: (Present) anything present or found in one's presence.

Ilham: (Inspirations) State of that intuitive information when something is inspired to people who are not prophet.

Illiyeen: (sublime state) this term indicates sublime characters and a state in which one would learn to use the refined senses of the soul.

Ilm-e-husooil: (Acquired Knowledge) The knowledge which is related with this phenomenal material world only. Collection of all the science concerning the physical world is referred as Ilm-e-hasooli

Ilm-e-huzoori: (Presented knowledge) The knowledge that is directly granted to man by God and enables him to explore the worlds and realms existing beyond this limited world of matter.

Ilm-e-Ladduni: (Insinuated Knowledge) A Sufistic term concerning the knowledge of Elohistic Names and delegation of powers to enact vicegerency of God.

Ilm-e-nabowat: (Vatic Knowledge) The presented Knowledge when it is granted to Prophet is called the vatic knowledge. Revelation (Wahi) is particular for prophets. The knowledge revealed upon prophets.

Ilm-e-qalum: (Knowledge of the pen) The knowledge concerning the realities of a science. This knowledge, in rank, is the most exalted state of knowledge and enable to creat, control and administer anything without any obligation of resources of means. It is also called Incumbent and is a record of divinitional knowledge pertaining to all times of universe. The knowledge in which universe existed in the form of oneiric existences is the Ilm-e-qalum.

Illm-e-ewajib: (The knowledge of incumbent) The mind of the creator is denominated as the knowledge of the incumbent where the universe existed by the Holy will of God before it was commanded to be displayed exhibitory.

Illm-e-yaqeen: (True knowledge) when one starts observing he learns about something present before him. He might not be aware of the factual reality of what he is witnessing but he has this knowledge that he is witnessing something.

Imkan: (Feasible) in Sufism it is that thing which in its last stage of creation and can be sighted by the material eyes.

Indivisible Entity: Man characterized by soul and as the lord's edict is not devisable therefore considered to be an indivisible entity.

Internal Self: It is one of the two sides of the cosmos. Internal self is the base line of every existing thing. Concepts and imaginations are issued to the personal Ego from this internal self which converts the concepts into matter by using lights for the personal Ego.

Isam-e-ayniya: (Substantial Names appellations of God; representation of Elohistic attributes in their second stage of descent.

Isma-e-itlaqiya: (Implied names) God's characteristics and attributes as they are known by himself. The state of his characteristics and Attributes which is not perceivable by man.

Illm-e-kauniya: (controlling Names) the third stage of God's attributes which finally enables existence of a manifestion.

Istadraj: (Scorcery) any metaphysical change induced willfully for minor gains with in the limits of manifested world. It is quit temporary in its lasting and affects.

Istaghna: (Detachment) a state of mind when it is detached from all its associations and is made to be dependent God only. Since no mental ties and association remain there any longer the mind stays empty from worldly thoughts. This is known as vacating one's mind or simply empty mindedness.

Istarkha: (Gazing in the dark) it is an exercise practiced for activation of Nocturnal senses. In this exercise one is made to transfixed gaze at a point in darkness.

Jamma: (Collaboration) A sufistic term to indicate one's state of mind when one is with the creatures and the creator simultaneously. This state is alos known as Ain-ul-Yaqeen.

Jama-ul-Jamma: (Wholeness with the sum-total) after risin above the st ae of collaboration, when one's mind encompasses the ultra-cosmic events, facts and realities it is known as jama-ul-jamma or Haq-ul-Yaqeen; the true reality.

Jinns: Creatures of the world of simple nasmathey have more accessibility than angles and people who have not learnt to explore their inner world.

Jowiyah: (Confluence) One of the here parts of the soul. It is a ring in which every activity of life is recorded. This ring is also terme as the animal soul.

Juzb: (Raptness) Man and jinns can be associated with their Lord Creator in two ways. One of them is that they are attract ad drawn towar d their creator in a state of raptness. In tht state of raptness they become oblivious of every thing other then their lord.

Karamat: (Wonder Working) Any extraordinary y or Meta Physical feat performe dby people who are not prophets, is termed as Karamat. Performance of such deed takes within the range of one of the three channels of Black Drafts, Abstraction and Evidence.

Kashf: (To Know) Something known intuitively in its real perspective. To observe or witness that which material eyes do not see.

Khalq:Formationor to create) The second section of creativity in Divine Administration. It is also used to indicate a constract with time which is called Amr and Space which is called Khalq.

Khila-e-noor: (Void of light) intention or the will of the creator makes the void of light to be the noor. It is alsostated that void of light and the will of the creator ar e both one and the same. This very reality is the basis of the universe. Quran has termed this reality as Tadlla(inclination)

Kitab-ul-marqoom: (The written Book) The record of man's sublime and depressive deeds and characters is termed as the written book. It is the record of events in total line of life since birth till de ath.

Kitab-ul-mubeen: (Book-open & clear) The secret plan and origin of all the manifestation. It is complete picture of all times since Eternity (The remotest Beginnig) to Infinity (The remotest Ending)

Laila-tul-qadr: (Night of Power) S tate of Nocturnal senses when the powerful perception name Laila-tul-qadr is achieved. It is that powerful perception which enables us to observe an activity that takes place in a femto second.

Latifa: (Subtlety) It is that form and shape which expresses its meaning through its features, e.g. Flame is a combined form of its heawr, color and brightness and each of its components is called a subtlety.

Latif-e-kasrat: (Subtleties of plurality) all the five descents after the first one towa rd a creation are the Lat if-e-kasrat.

Latif-e-wahdat: (Subtlety of unity) Any knowledge before coming a manifestation has six descents. The first of these descent is termed as subtlety of unity because in this state of knowledge is in unified form, and an integral whole.

Manifestation: (Mazhar) Becoming a manifestation of aphenomenon after descendin of Elhistic Appellation; a representative of Elohistic attributes into knowledge and then into a displayed manifesta tion.

Muraqabah: A special way of cogitate and mediate, in order to enter the unconscious world after suspending the conscious mind. A special technique to subdue the conscious mind and to enter the state of nocturnal sence remaining awake.

Nasma: It is that body of hidden lights which can be sighted with the help of Noor. The material world is composed of gaeses and the primary form of every gas is called Nasma. It is the collection of those basic movemets which intiate the beginning of an existent. Movements flow in the form of lines fo forces. Nasma ecompasses everything in the structural formation of the universe.

Nasoot: (Phenomenal world) the material world as comprehende4d by diurnal senses.

Nisabat: (Correlation of Affinity) Association to have someone's thinking approach. In order to have someone's thinking pattern, have affinity with him

Nisbat-e-owasiya: (Owasian Style of owasian correlation) A correlation to receive knowledge from the souls without use of any material body as aintermediatory means.

Noor: It is t hat form of hidden light which can not only sighted but also help in seeing the other hidden lights like that of Nasma. It is formed from Tajalli and forms the other lights.

Nukta-e-wahdani: (Point of unity) Preserved Scripturum (Loh-e-mahfooz) where all creatures have been preserved before coming into being is termed as point of unity (Nukta-e-Wahdani).

Nufta: (Sperm) The focal point of all the senses and symbolizes the serial time.
Personal Ego: Ever exiostent receives its concepts and ideas from its baseline which is called the internal self; the unconscious: The matter is formed for the personal Ego by the internal Self with the help of lights, according to its concepts.

Qalandar: Qalander is a person who enjoys a neutral and free mind. He is such a person who after liberating from saptio-temporal restr aints learns to have a direct link with God., Almighty. He establishes his link with his Lord Creator without loosing his touch with the creatures.

Rooh: (Soul) When the single point containing eternal indicates comes into motion it is called soul. With the commencement of movement, the temporal and spatial dis tances are produced in the single point.

Rooh-e-haywani: (Animal Soul) This part of the soul has the recor of every activity of life. It is also termed as Joviya. These th ree par t s of sould are like thr ee rings of ligh infused in one another and are collectively called the soul, the indivisible entity , Lord's edict of simply the man.

Rooh-e-insani: (Human Soul) This par t of the soul is inscribed with commands characterizing the life. It is also t ermed as Ayan.

Roya: (Vision or dream) Inner body of an individual's personality with spatial dimensions of simple Nasma is called Roya.

Rayat: (Appearance) When senses comes into contact with the spatiality of compounded nasma they perceive tangibility an call it Royat.

Sabita: (Firmly Affixed Inscription) A bright ring of light in which all the information pertaining to the unseen cosmos are inscribed. This ring is also termed as Great Soul.

Sahib-e-sahood: One who can observe and see what is not percieveable by ordinary material senses, as and when intended.

Serial Time: the temporal time as is known in our diurnal senses. It follows a strick discipline of succession. I.e. one minute, then the other and only then the next. Monday cannot come unless Sunday is not lived through. It is the approach of conscious mind towards time.

Shakh-e-akbar: (Persona Major)It is the name that has been given to the Entire Self which comprises of four sections; the first four subtleties and is related with the knowledge of creation, therefore, deals with str ucture, formation and properties.

Shaks-e-asghar: (Persona Minor) It comprises of two sections and is a partial self. It is the creation. Man in this phenomenal world is the persona minor and is the essence of the other six species.

Shahood-e-nasfi: (Substantial observat ion) It purports to that ability when the finest traces of light a re also converted into sight so that even that which has only been a fantasy could also be sighted in there proper form, shape, figure, features, colours and complextions.

Sidra-tul-mintaha: (Lote Tree) It symbolizes the final limit and range of the flight of angles. And only man as vicevergent of God has the ability to be there – not only there but much more ahead than that.

Silhoutte: A halographic existence or body which has dimensions and sensations, a body of lights, an incorporeal being, the astal body.

Tadbeer: (Policy) It is the third section of divine administ ration and comprises of affair s regarding the arrangements and situational occurrence of functions of life of existente.

Tadalla: (Divine Inclination) Formation of Holy Appellations by the Attributes of God, in terms of sufi, is called Tadalla. Ever particle of existent s is encompassed by Elohistic Attributes in the form Divine Inclination. Reflection of Elohistic knowledge of Tajalli (Beautification Vision) is inscribed in Firmly affixed Inscription (Sabita) It is the fourth section of divine administrative policy in which regulatory decisions ar e compiled and finalized.

Tahaqquq: (Reality) The basic form produced by lines of Nasma prior to embodiment of a material thing is called tahaqqaq or Reality.

Tajalli: (Beatific Vision) It is the name of that exercise which is performed by remaining awake for 21 hours and 20 minutes and to sleep only for 2 hours and 40 minutes. This exercise compels the sigh to see in the limitlessness and helps in equipping with the faculty of observation through spirtual eyes.

Tarq-e-tafheem (Mode of discernment) In order to activate the latent potentialities one pr actises to habituate oneself for sleeping for 2:40 hours per round of a clock accinoabued by performing Muraqbah for discernment after midnight.

Tasurruf: (Conductivity Influence) A Percipient exercises his influence in the knowledge of the object in such a way that it ensures a direct effect upon the object. There are three type of conductive; namely Miracles, (Mujza) Wonder working (karamat) and sorcery (Istadraj).

Unconscious: Sabita in terms of Psychologists is called unconscious. Broadly anything lying beyond the limits of the conscious mind is called unconscious. In parapsychology the unconscious has been further classified aand is comprising of three conscious. The unconscious of an individual is called the conscious. The unconscious of species is called the cosmic conscious or simply the second conscious and the unconscious of the cosmos is called the ultra-cosmic-conscious or simply the first conscious or Haqiqat-e-Muhammadia.

Unification of being: (Wahdaat-ul-wajood) when sight is activated for the first time it is the activation of knowledge and since at this stage the knowledge is not divided therefore it is called the knowledge of unity or unification of being. According to mystic unification of being was the stage when every individual was floating in the limitless flow of unity. This unity of individual by any chance is not the unity of the Superme Being. It is only an attempt to tell that how much uniqueness of God is understood by man.

Unification of Observation: (Wahdat-ul-shohood) Second, third, fourth and fifth moves of the sight are termed as the knowledge of plurality or the unification of observation. When the existence are observed in plurality that state is called the unification of observation.

Wahi: (Revelation) when knowledge is granted to prophets it is known aas vatic knowledge and when the prophets are inspired with some discovery it is termed as wahi (Revelation).

Wajib-ul-wajood: (Indispensable Being) It is a state of the beatific Vision of God. It is not the supreme Being of God. It is that Beatific Vision which I the basis of the attributes of God and it is associated with the supreme Being of God.

Wajood-e-roya: (Oneiric Existence) Existence of the universe along with all its movements in the knowledge of God is termed as wajood-e-Roya and the knowledge in which it existed is called the knowledge of the Incumbent (Illm-e-wajib) or the knowledge of the Pen (Illm-e-qalum).

Warood: (Reminiscence) State of observation through closed eyes is termed as warood.

Zahir-ul-wajood: (External Self) That form of existence which is existing as the basis of this Phenomenal world. It has two stages of three invisible and three visible realms.

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